

A  
SANSKRIT PRIMER:

BASED ON THE

LEITFADEN

FÜR DEN ELEMENTAR-CURSUS DES SANSKRIT

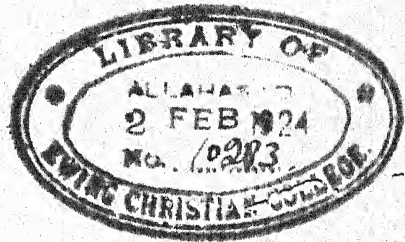
OF

PROFESSOR GEORG BÜHLER  
OF VIENNA

BY

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OF COLUMBIA COLLEGE, NEW-YORK.



GINN & COMPANY

BOSTON • NEW YORK • CHICAGO • LONDON

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211.8

Composition by  
GEBRÜDER UNGER,  
SCHÖNEBERGER STRASSE, 17 A,  
BERLIN, SW.



## Preface.

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In the preface to the work\* of which the following is a revision, Prof. BÜHLER writes as follows:

"The following *Leitfaden* was written last winter [1881—82], and, printed in manuscript form, was used in the instruction of quite a large number of scholars. It is based upon the purely practical method of Sanskrit instruction, which was introduced at HAUG's and my own instance into the Indian secondary schools, and has become established there by means of R. G. BHĀṆDĀRKAR's text-books. The attempt to transfer this method to European universities is justified by the practical success which, as my experience shows, is to be gained thereby. For I have found that beginners master the first difficulties of Sanskrit very rapidly, and that learners take the most lively and continued interest in the study, if opportunity for activity on their own part is given them from the very first, and they are introduced at once into the living language. Moreover, the question of economy of time is made the more weighty by the fact that the elements of Sanskrit form an

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\* *Leitfaden für den Elementarcursus des Sanskrit; mit Uebungsstücken und zwei Glossaren. Von GEORG BÜHLER. Wien, 1883.* — I have translated above a little freely.

important aid to students of Classical and Germanic Philology, yet to a large number of such are accessible only when the subject can be mastered in a short time. On the other hand, the disadvantages necessarily entailed by the purely practical method may readily be removed later by a short methodical exposition of the grammar . . . . . The verses in the exercises are taken chiefly from BOEHTLINGK's *Indischen Sprüchen*; the sentences are in part derived from various Sanskrit works, or modelled after passages contained in them. To the last lessons no Sanskrit exercises have been appended, since the reading of the *Nala* or of some other easy Sanskrit work may very well be begun as soon as the formation of the perfect has been learned."

After using the *Leitfaden* for some time in the instruction of a class, I was convinced of its great merits as a practical introduction to the language; while on the other hand it seemed very unfortunate that it held throughout to the native system of grammar, which, since the appearance of Prof. WHITNEY's work, we in America at least have learned to distrust. Under these circumstances it seemed advisable to attempt a combination of BÜHLER's practical exercises with WHITNEY's theory; and to this end the book has been really rewritten. An introduction has been added, giving a general view of the structure of the language; the exercises have been pruned here and there, chiefly to remove forms which seemed too unusual or doubtful to have a just claim on the beginner's memory; and the number of lessons has been reduced from forty-eight to forty-five, by condensing the description, needlessly full for beginners, of the aorist, precativ, and secondary conjugations. I have endeavored to retain nothing but what would supply the real wants of those for whom the book is de-

signed; yet here and there, having in mind those who may take up this study without a teacher, I have added explanations which I should otherwise have left for oral communication by the instructor.

A detailed explanation of the changes in the grammatical part of the book would require too much space to be given here. They may be summarized in the statement that I have striven to remove all forms at present "non-quotable". In the explication of the rules I have sought to be brief, but never to the sacrifice of clearness. In very many cases not only the substance but also the words of Prof. WHITNEY's rules have been incorporated into those of the Primer, which was done with his sanction. It seemed quite needless to designate all such borrowings by quotation-marks.

Many acknowledgments are due to those whose aid has made possible the appearance of the work. Prof. BÜHLER's ready generosity in consenting to the rendering of his book into a very different form from that which he gave it deserves most grateful mention. To Prof. WHITNEY I owe deep gratitude for many valuable suggestions; he was kind enough to look over the work in manuscript, and, later, to put at my disposal the advance sheets of his invaluable collection of verb-forms. To Prof. LANMAN I am equally indebted; as well for many useful hints as for the arduous task of looking over proof-sheets, which he imposed on himself with characteristic readiness. My pupil, Mr. A. V. W. JACKSON, assisted me not a little in the compilation of the Glossaries. My acknowledgments are also due to the printers, GEBR. UNGER, (TH. GRIMM) of Berlin, for the careful manner in which their part of the work has been done.

From V. S. APTE's "Guide to Sanskrit Composition" I have derived occasional examples.

The appearance of the book has been delayed considerably beyond the date originally planned for it. The printing was begun in November last, but was interrupted by my illness, and a resulting stay of considerable length in the West Indies.

I shall esteem it a favor if any who may use this book will notify me of misprints or inaccuracies of any sort which they may remark.

E. D. P.

BERLIN, August, 1885.

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#### NOTE TO THE SECOND EDITION.

In this edition errors have been corrected in the plates wherever possible, otherwise noted in a list of corrections and additions at the end of the book. My thanks are due to Prof. LANMAN and Prof. H. F. BURTON of Rochester for corrections furnished.

E. D. P.

NEW YORK, September, 1886.

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#### NOTE TO THE THIRD EDITION.

The revision of the book for the new impression I owe to Dr. LOUIS H. GRAY, to whom I am glad to express my hearty thanks for his kindness in undertaking and performing this irksome task.

E. D. P.

MUNICH, July, 1901.



# Table of Contents,

## in systematic grammatical arrangement.

The figures in heavy type refer to paragraphs.

Introductory suggestions, p. xi.

### I. Alphabet and Sounds.

Characters, 1—20. — Classification of Sounds, and Pronunciation, 21—47. — Light and Heavy Syllables, 48. — Accent, 56.

### II. Changes of Sounds. *Guṇa* and *Vṛddhi*.

49—54.

### III. Rules of Euphonic Combination.

Rules of Vowel Combination, 105, 106, 156—161, 164. — General Laws concerning Finals, 239—242. — Deaspiration, 242. — Transferral of Aspiration, 244, 249, 428. — Surd and Sonant Assimilation, 147, 148, 266, 267. — Combinations of Final *s* and *r*, 95, 117—123, 129. — Conversion of *s* to *ṣ*, p. 27 (note\*\*), 191, 192, 342, 352. — Conversion of *n* to *ṇ*, p. 32 (note\*\*), 166. — Conversion of Dental Mutes to Linguals and Palatals, 149, 150, p. 99 (note), 342. — Combinations of *n*, p. 29 (note), 138—140, 184. — Change of *ch* to *cch*, p. 27 (note\*), 165. — Combinations of *m*, p. 29 (note). — Final *ñ* [and *ṇ*] 184. — Final *k*, *t*, *p*, 266. — Final *ṭ*, 148—151.

### IV. Declension.

Gender, Number, Case, 83—89. — Case-endings, 90, 91, 2. — *Pada*-endings, 91, 241.

### V. Substantives and Adjectives.

Vowel-stems:

Stems in *a*, *m*, *n*, 103, 111. — Stems in *i*, *m*, 113, 115; *n*, 114, 115.



— Stems in *u*, *m*., 128; *n*., 136, 137. — Stems in *i* and *u*, *f*., 185—187. — Stems in *ā*, *ī*, *ū*: (a) Root-words. In *ā*, 212, 213; in *ī*, 189, 212, 214; in *ū*, 197, 212, 214. (b) Derivative Stems, *f*. In *ā*, 162; in *ī*, 183; in *ū*, 198. — Stems in *r*, 201—205, 208. — Stems in Diphthongs: *go*, 209; *nāu*, 211; *rāi*, 277.

#### Consonant-stems:

General, 237—242. — (a) Root-stems, 243, 244, 246—250. — (b) Derivative Stems. In *as*, *is*, *us*, 252—254. In *an* (*an*, *man*, *van*), 265. — In *in* (*in*, *min*, *vin*), 251. — In *ant* (*ant*, *mant*, *vant*) 256—264. — Perfect Participles in *vāns*, 268. — Comparatives in *yas*, 255.

Irregular Nouns: 269—284.

Comparison, 337—345.

Formation of Feminine-stems, 187, 251, 255, 262—264, 268.

#### VI. Numerals.

328—336.

#### VII. Pronouns.

223—236, 285—288, 413.

#### VIII. Conjugation.

Voice, Tense, Mode, Number, Person, 57—65. — Verbal Adjectives and Nouns, 66—68. Secondary Conjugation, 69—70. — Mode and Tense-stems, 71.

#### IX. Present-System.

Conjugation Classes, 72—80.

#### First Conjugation.

General, 383—387.

I. Root-class (Hindu second or *ad*-class), 404—412, 414—429.

II. Reduplicating Class (H. third or *hu*-class), 430—440.

III. Nasal Class (H. seventh or *rudh*-class), 441—446.

IV. *Nu* and *u*-Classes (H. fifth and eighth, or *su* and *tan*-classes), 388—395.

V. *Nā*-Class (H. ninth or *kri*-class), 399—403.

Second, or *a*-Conjugation.

- VI. *a*-Class (H. first or *bhū*-class), 92—94, 97—102, 134, 135, 152—154, 178—182, 188, 193—196, 199, 200, 206, 207, 210, 222, 260.
- VII. Accented *d*-Class (Hindu sixth or *tud*-class), 107—110, 152—154 etc. (as for *a*-class).
- VIII. *ya*-Class (H. fourth or *div*-class), 124—127, 131—134, 152—155 etc. (as for *a*-class).
- IX. Accented *yā*-Class or Passive Conjugation, 168—176, 188, 199, 200, 210, 222.
- [Causative and Denominative Conjugation (partly = H. tenth or *cur*-class), 141—146, 152—154 etc. (as for *a*-class); also 215—221.]

## X. Perfect-System.

447—471, 474.

Periphrastic Perfect, 472, 473.

## XI. Aorist-System.

General, 486. — Simple Aorist: Root-aorist, 487; *a*-aorist, 488. — Reduplicated Aorist, 489, 490. — Sibilant Aorist: *s*-aorist, 491; *iṣ*-aorist, 492; *siṣ*-aorist, 493; *sa*-aorist, 494. — Aorist Passive, 495, 496.

## XII. Future-System.

General, 475. — Simple Future, 476—481. — Conditional, 482. — Periphrastic Future, 483—485.

## XIII. Verbal Adjectives and Substantives: Participles, Infinitive, Gerund.

Passive Participle in *ta* or *na*, 289—301. — Past Active Participle in *tavant* or *navant*, 302, 303. — Gerunds: Absolutives, 304—313. — Infinitive, 314—322. — Future Passive Participles: Gerundives, 323—327.

## XIV. Derivative or Secondary Conjugations.

General, 497. — Passive, 498. — Causative, 507, 508. — Intensive, 499—502. — Desiderative, 503—506. — Denominative, 509, 510.

## XV. Periphrastic Conjugation.

Perfect, 472, 473. — Future, 483—485.

## XVI. Verbal Prefixes: Adverbs and Prepositions.

81, 82, 167, 190, 395—397.

## XVII. Formation of Compound Stems.

Classification, 346—353. — Copulative Compounds, 354—357. — Determinative Compounds, 358; Dependent, 359—361; Descriptive, 362—365. — Secondary Adjective Compounds, 366—370; Possessive, 371—377; with Governed Final Member, 378. — Adjective Compounds as Nouns and Adverbs, 350, 379—381. [*Dvandva*-compounds, p. 136 (note); *Tatpuruṣa*-compounds, p. 137 (note \*\*); *Karmadhāraya*-compounds, p. 137 (note \*); *Dvigu*-compounds, 380; *Bahuvrīhi*-compounds, p. 142 (note); *Aryaṣṭhāva*-compounds, 381.]

## XVIII. Syntactical Rules.

Position of Modifiers, p. 35 (note). — Repetition of Words, p. 67 (note\*). — Agreement of Adjectives, 245. — Force of Cases, 104, 112. — Prepositions with Cases, 82, 130. — *kim* with Instrumental (and Genitive), p. 89 (note). — Construction with Comparatives, 345. — Numerals, 333. — Pronouns, 225, 234—236. — *iti*, p. 47 (note). — Force of Tenses: Present, 96; Imperfect, 182; Perfect, 474; Aorist, 486. — Force of Modes: Imperative, 194—196; Optative, 207. — Causative, 221. — Passive, 177. — Past Passive Participle, 290. — Past Active Participle, 303. — Gerund, 311—313. — Infinitive, 320—322. — Future Passive Participle, 327.

## Appendix.

Hindu Names of Letters. — Modern Hindu Accentuation of Sanskrit.

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## Suggestions for using the Primer.

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The Primer can be finished by earnest students in sixteen or seventeen weeks, reckoning three lessons per week, with here and there an hour for review. After that LANMAN'S Sanskrit Reader, an introduction to which this work is partly intended to be, should be taken up. Students are strongly recommended to provide themselves with WHITNEY'S Sanskrit Grammar at the outset.

It seemed advisable to leave the Introduction undivided into lessons, as different teachers may prefer to impart the alphabet, etc., to their scholars at different rates of speed. Some of the exercises for translation may be found rather too long to be completed in one lesson. In such cases it will probably be better, after requiring the translation of only so many sentences as the pupil may reasonably be expected to master in the preparation of one day's lesson, to proceed directly to the next lesson in the following hour, leaving the untranslated sentences for a review.

The vocabularies prefixed to each exercise are not exhaustive, since words which have been treated of immediately before are sometimes omitted from them. The glossaries at the end of the book will, it is hoped, be found complete for the exercises; but the meaning of compound words must in most cases be learned from their elements; and proper names have often been omitted, their Sanskrit forms being discernible from the transliteration.

The table of contents in systematic grammatical arrangement is designed to facilitate the finding of any desired article; it may also be found useful as an outline for a rapid grammatical review.

**Arrangement of Vocabularies.** The vocabularies are arranged



in strict alphabetic order (see below). All nouns, whether substantives or adjectives, are given in the stem-form. All verb-forms are placed under the root; prepositional compounds of verbs likewise, and not in the alphabetic place of the preposition. Of verbal adjectives and nouns, some important ones have been given in their alphabetic places, but the meaning of most of them must be learned from their respective roots. Pronouns are given generally in the form of the nominative.

**Alphabetic Order.** The alphabetic order is that given in § 1, but the following points are to be noticed here:

The *visarga* stands next after the vowels; but a *visarga* regarded as equivalent to a sibilant and exchangeable with it has the alphabetic place of that sibilant.

The sign *ñ*, representing "the *anusvāra* of more independent origin", has its place before all the mutes etc.; thus *dañç* and *dañṣṭrā* stand before *dakṣa*.

The sign *m̐*, representing an assimilated *m*, is placed according to its phonetic value. 1. If *m̐*, resulting from the assimilation of *m* to a semivowel, sibilant, or *h*, represent a nasal semivowel or *anusvāra*, then its place is like that of *ñ*. Thus *pum̐s* comes before *punya* and *saṃçaya* before *sakṛt*. 2. But if *m̐* be the product of *m* assimilated to a mute, representing *ñ*, *ṇ*, *ṇ*, *n*, or *m*, then its place is that of the nasal so represented.

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# Introduction.

## Alphabet.

1. Sanskrit is commonly written in what is called the *Devanāgarī* alphabet. The characters of this, and the European characters which will be used in transliterating them, are as follows:

### Vowels.

	short	long
simple	अ <i>a</i>	आ <i>ā</i>
	इ <i>i</i>	ई <i>ī</i>
	उ <i>u</i>	ऊ <i>ū</i>
	ऋ <i>r̥</i>	ॠ <i>r̄</i>
	ॡ <i>l̥</i>	
diphthongs	ए <i>e</i>	ऐ <i>ai</i>
	ओ <i>o</i>	औ <i>au</i>

Visarga : *h*.

Anusvāra : *ñ* or *m̐*.

### Consonants.

	surd	surd asp.	sonant	sonant asp.	nasal
Mutes	guttural क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>
	palatal च <i>c</i>	छ <i>ch</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>
	lingual ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
	dental त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
	labial प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>

Semivowels	{ palatal य <i>y</i>	lingual र <i>r</i>
	{ dental ल <i>l</i>	labial व <i>v</i> .

Sibilants: palatal श *ś*; lingual ष *ṣ*; dental स *s*.

Aspiration ह *h*.

2. The above order is that in which the sounds are catalogued by native grammarians; and European scholars have adopted it as the alphabetic order, for dictionaries, etc. The writing runs from left to right.

3. The theory of the *devanāgarī* mode of writing is syllabic and consonantal. That is, it regards as the written unit, not the simple sound, but the syllable; and further, it regards as the substantial part of the syllable the consonant (or the consonants) preceding the vowel — this latter being merely implied, as is the case with short अ *a*, except when initial, or, if written, being written by a subordinate sign attached to the consonant.

4. Hence follow these two principles:

A. The forms of the vowel-characters given above are used only when the vowel forms a syllable by itself, or is not combined with a preceding consonant: that is, when it is initial, or preceded by another vowel. In combination with a consonant, other modes of representation are used.

B. If more than one consonant precede a vowel, forming with it a single syllable, their characters must be combined into a single character.

5. According to the Hindu mode of dividing syllables, each syllable must end in a vowel, or *visarga*, or *anuvāra*, except at the end of the word; and as ordinary Hindu usage does not divide the words of a sentence in writing, a final consonant is combined into one syllable with the initial vowel or consonant of the following word, so that a syllable ends in a consonant only at the end of the sentence.

Thus the sentence *kṣetreṣu siktābhir meghānām adbhir dhānyam prarūḍham* — ‘by the water which drops from the clouds upon the fields the grain grows tall’ — would be considered as consisting of the syllables *kṣe tre ṣu si ktā bhi rme ghā nā ma dbhi rdhā nyam pra rū ḍham*. Each of these syllables would be indicated by a single group of signs, without any reference whatever to the division of the words composing the sentence; and the syllables are always written independently, with more or less closeness of approach; either like this:

चे चे पु सि क्ता भि मे घा ना म झि र्धा न्यं प्र रु ढ म् — or thus: चेचेपु-सिक्ताभिर्मेघानामझिर्धान्यंप्ररूढम्.

6. In Sanskrit works printed in Europe, the common practice is to separate the words so far as this can be done without any alteration of the written form. Thus, इन्द्राय नमः *indrāya namaḥ*; but तत्सवितुर्वरेण्यम् *tat savitur vareṇyam*, because the final त् *t* and र् *r* are not written with their full forms. But some few works have been printed, in which, by a free use of a sign called *virāma* (see below, § 8), the individual words are separated. In transliterated texts there is no good reason for printing otherwise than with all the words separated.

7. Under A. Vowels combined with preceding consonants are written as follows:

1. *a*: Short *a* has no written sign at all; the consonant-sign itself implies a following *a*, unless some other vowel-sign is attached to it (or else the *virāma* — see below, § 8). Thus the consonant-signs given above are really the signs for *ka*, *kha*, *ca*, *cha*, etc. (as far as ह *ha*).
2. *ā*: का *kā*. चा *cā*. धा *dhā* etc.
3. *i* and *ī*: कि *ki*. पि *pi*. धि *dhi*. — की *kī*. पी *pī*. धी *dhi*.  
The hook above, turning to the left or to the right, is historically the essential part of the character, having been originally

the whole of it; the hooks were only later prolonged, so as to reach all the way down beside the consonant. Observe that the *i*-hooks and the *u*-hooks, respectively above and below the line, are analogous in turning to the left for the short vowel and to the right for the long.

4. *u* and *ū*: कु *ku*. चु *cu*. बु *bu*. — कू *kū*. चू *cū*. भू *bhū*. Owing to the necessities of combination, consonant and vowel-sign are sometimes disguised; thus, दु *du*, दू *dū*; रु *ru*, रू *rū*; हु or ऊ *hu*, हू *hū*.

5. *r* and *r̄*: कृ *kr*. प्रृ *pr*. — कृ *kṛ*. तृ *tṛ*. With the *h*-sign, the vowel-hook is usually attached to the middle; thus, हृ *hr*.

6. *l*: क्लृ *kl*.

7. Diphthongs. *e*: के *ke*. पे *pe*. ये *ye*. *āi*: कै *kāi*. धै *dhāi*.  
*o*: को *ko*. भो *bho*. *āu*: कौ *kāu*. रौ *rāu*.

In some printed texts the signs for *o* and *āu* are separated, the ८ or ९ being placed over the consonant-sign, and not over the perpendicular stroke; thus, को *ko*, कौ *kāu*.

8. A consonant-sign may be made to signify the sound of that consonant alone, without an added vowel, by writing beneath it a stroke called the *virāma* ('rest', 'stop'); thus, क् *k*, ह् *h*, द् *d*. Strictly, the *virāma* should be used only at the end of a sentence; but it is often used by scribes, or in print, in the middle of a word or sentence, to avoid awkward or difficult combinations; thus, लिङ्भिः *liṅbhiḥ*, लिट्सु *liṭsu*.

9. Under B. The combinations of consonants are in general not difficult. The perpendicular and horizontal lines are common to almost all; and if two or more are to be combined, the following method is pursued. The characteristic part of a consonant-sign that is to be added to another is taken (to the exclusion of the perpendicular or of the horizontal framing-line, or of both), and they are put together according to convenience, either side by side,



or one above the other: in some combinations either arrangement is allowed. The consonant to be pronounced first is set first in the one arrangement, and above in the other arrangement. Only the consonant at the right of a horizontal group, and that at the top of a perpendicular group, are written in full.

Examples of the horizontal arrangement are:

ग्ग *gga*, ज्ज *jja*, प्प *pya*, न्न *nma*, त्त *ttha*, भ्भ *bhya*, स्क *ska*, ण्ण *ṣṇa*.

Examples of the perpendicular arrangement are: क्क *kka*, च्च *cca*, क्क *kva*, ज्ञ्ज्ञ *ṇja*, प्त *pta*, त्त *tna*.

10. In some combinations there is more or less abbreviation or disguise of the independent form of a consonant-sign.

Thus, of क् *k* in क्त *kta*; and in कण *kṇa*, क्य *kya* etc.;

of त् *t* in त्त *tta*;

of द् *d* in द्ग *dga*, द्द *dda*, द्ध *ddha*, द्भ *dbha* etc.;

of म् *m* and य् *y*, when following other consonants thus, क्य *kya*, क्म *kma*, ङ्ग *ṅma*, द्म *dma*, द्य *dya*, ह्य *hma*, ह्य *hya*, थ्य *thya*, ध्य *dhya*;

of श् *ṣ*, which generally becomes स् *s* when followed by a consonant; thus, च्च *cca*, ञ्ण *ṇna*, ञ्ण *ṇla*, ञ्च *cca*.

The same change is usual when a vowel-sign is added below; thus, शु *ṣu*, शृ *ṣṛ*.

11. Other combinations, of not quite obvious value, are ण्ण *ṇṇa*, ष्ठ *ṣṭa*, ष्ठ *ṣṭha*; and the compounds of ह् *h*, as ह्ण *hṇa*, ह्ण *hṇa*.

12. In a case or two, no trace of the constituent letters is recognizable; thus, क्क्ष *kṣa*, ज्ञ्ज्ञ *jña*.

13. The semivowel र् *r*, in making combinations with other consonants, is treated in a wholly peculiar manner, analogous with that of the vowels. 1. As the first of a group of consonants it is written with a hook above, opening to the right (like the subjoined sign of *r*); thus, र्क *rka*, र्प *rpta*. When a compound consonant



thus containing *r* as its first member is followed by one of the vowels *i*, *ī*, *e*, *o*, *ai*, *āu*, with or without a nasal symbol, the *r*-sign must stand at the extreme right; thus. **र्के** *rke*, **र्को** *rko*, **र्का** *rkāu*, **र्कि** *rki*, **र्की** *rki*, **र्क** *rkām*, **र्कांसि** *rkānsi*, **र्भी** *rbhīm*.

2. If pronounced after another consonant or consonants, *r* is indicated by a slanting stroke below, to the left; thus, **ग्र** *gra*, **प्र** *pra*, **स्र** *sra*, **द्र** *dra*. And, with modifications of the preceding consonant-sign like those noted above, **त्र** *tra*, **श्र** *śra*. In the middle of a group, *r* has the same sign as at the end; thus, **ग्र्य** *grya*, **स्र्य** *srya*.

3. When **र** *r* is to be combined with a following **च** *r*, it is the vowel which is written in full, with its initial character, and the consonant in subordination to it; thus, **चर्** *rc*, **निर्चर्त** *nirrti*.

14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, **त्त** *tta*, **द्ध** *ddhya*, **द्व** *dva*, **द्र** *drya*, **प्स्** *psra*, **त्स्य** *tsya*, **स्य** *śya*, **स्थ** *sthya*; **क्ष्ण** *ñkṣva*, **श्र्य** *śtrya*, **त्स्म्य** *tsmya*; **र्त्स्य** *rtsnya*.

15. Both MSS. and type-fonts differ considerably in their management of consonant-combinations, but a little practice will enable one who is thoroughly familiar with the simple signs and with the principles of combination to decipher, as well as to make for himself, all such groups.

16. A sign (§) called the *avagraha*, or 'separator', is used in printed texts to mark the elision of initial *a* after final *e* or *o* (see below, § 119, 158): thus **ते ऽब्रुवन्** *te 'bruvaṇ*. But some texts, especially those printed in India, dispense with this sign.

• • • In our transliteration this sign will be represented by the inverted comma, as in the example just given. In the MSS. the § is also used as a hyphen, and sometimes as a mark of hiatus.

17. The sign ° is used to mark an omission of something easily understood (whether from the context, or from previous knowledge),

and thus becomes a mark of abbreviation; thus, गतस् °तम् °तेन  
*gatas -tam -tena*, i. e. *gatam gatena* etc.

18. The only signs of punctuation are | and ||.

19. The numeral figures are

१ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, ० 0.

In combination, to express larger numbers, they are used precisely as are European digits; thus, २४ 24, ४८५ 485, ७६२० 7620. This system of notation originated in India, and was brought to Europe by the Arabs, who call it the Indian system, as we style it the Arabic.

20. In writing Sanskrit the Hindus generally begin at the left of the letter, and make the horizontal top-stroke last; thus, ग, ग, ग; श, श, श; क, क, क. But often the horizontal stroke is made first, and the perpendicular stroke added without raising the pen from the paper; thus, ग, व; ग, क.

## System of Sounds: Pronunciation.

21. The Sanskrit is used in India to this day very much as Latin was used in Europe in the previous century: it is a common medium of communication between the learned, be their native tongues what they may, and it is not the vernacular of any district whatever. Hence it is not strange that the pronunciation of Sanskrit words varies greatly among scholars from different parts of India; and probably no one system represents the true ancient mode of utterance with much exactness.

### I. Vowels.

22. A. The *a*, *i*, and *u*-vowels. These three occur both short and long, and are to be pronounced in the 'Italian' manner — as in (*or*)-*gan* and *father*, *pin* and *pique*, *pull* and *rule*, respectively. The

*a*-vowel stands in no relation of kindred with any of the classes of consonantal sounds. But the *i*-vowel is distinctly palatal, and the *u*-vowel as distinctly labial.

23. B. The *r* and *l*-vowels. Both of these are plainly the result of abbreviating syllables containing a *r* or *l* along with another vowel: *r* is to be sounded like the *re* in the English *fibre*, *l* like *le* in *able*.

24. C. The diphthongs. 1. The *e* and *o*, which are always long, should receive the long *e* and *o*-sounds of the English *they* and *bone*, without true diphthongal character. In their origin, both were doubtless in the main pure diphthongs ( $e = a + i$ ,  $o = a + u$ ); but they lost this character at a very early period.

2. The *ai* and *au* are spoken like the *ai* in English *aisle* and *au* in German *Baum* (*ou* in English *house*); that is, as pure diphthongs with long prior element. They were originally, doubtless, distinguished from *e* and *o* only by the length of the first element.

## II. Consonants.

25. A. Mutes. In each series of mutes there are two surd members, two sonants, and one nasal (also sonant); e. g., in the labial series, the surds *p* and *ph*, the sonants *b* and *bh*, and the sonant *m*.

26. The first and third members of each series are the ordinary corresponding surd and sonant mutes of European languages; thus, *k* and *g*, *t* and *d*, *p* and *b*.

27. Nor is the character of the nasal any more doubtful. What *m* is to *p* and *b*, or *n* is to *t* and *d*, that is also each other nasal to its own series of mutes: a sonant expulsion of breath into and through the nose, while the mouth-organs are in the mute-contact.

28. The second and fourth of each series are aspirates; thus,

beside the surd mute *k* we have the corresponding surd aspirate *kh*, and beside the sonant *g*, the corresponding aspirate *gh*. It is usual among European scholars to pronounce both classes of aspirates as the corresponding non-aspirates with a very closely following *h*; e. g., *th* nearly as in *boathouse*, *ph* as in *haphazard*, *dh* as in *madhouse*. This is inaccurate; but the question of the original pronunciation of this entire group of sounds is one of great difficulty, and still unsettled.

29. The aspirates are not double letters.

The several mute-series will now be taken up in detail.

30. 1. **Gutturals:** *k*, *kh*, *g*, *gh*, *ñ*. These are the ordinary English *k* and *g* ("hard")-sounds, with their corresponding aspirates and nasal; the last, like *ng* in *singing*.

31. 2. **Palatals:** *c*, *ch*, *j*, *jh*, *ñ*. This whole series is derivative, being generated by the corruption of original gutturals. (The palatal mute *c* and the sibilant *ç* often represent two successive stages of corruption of *k*; the corresponding degrees of corruption of *g* are both represented by *j*.) For this reason the euphonic treatment of the palatals is in many respects peculiar. The palatal mutes *c* and *j* are pronounced with the compound sounds of English *ch* and *j*, as in *church* and *judge*. See also § 28.

32. 3. **Linguals:** *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ*. The lingual mutes are said to be uttered with the tip of the tongue turned up and drawn back into the dome of the palate, somewhat as the English (or rather American) smooth *r*, e. g. in *very* is pronounced. In practice European Sanskritists make no attempt to distinguish them from the dentals: *ṭ* is pronounced like *t*, *ḍ* like *d*, and so on.

33. 4. **Dentals:** *t*, *th*, *d*, *dh*, *n*. These are practically the equivalents of our so-called dentals *t*, *d*, *n*.\*

\* But the Hindus generally use linguals to represent the English dentals; thus, लण्डन *laṇḍana* = 'London.'



34. 5. Labials: *p, ph, b, bh, m*. These are exactly the equivalents of the English *p, b, m*.

35. B. Semivowels: *y, r, l, v*. 1. The palatal semivowel *y* stands in the closest relationship with the vowel *i* (short or long): the two exchange with one another in cases innumerable. Very probably the Sanskrit *y* had everywhere more of an *i*-character than our *y*.

36. 2. The *r* is clearly a lingual sound. It thus resembles the English smooth *r*, and like this seems to have been untrilled.

37. 3. The *l* is a sound of dental position, quite as in English.

38. 4. The labial *v* is pronounced as English or French *v* by the modern Hindus — except when preceded by a consonant (except *r*) in the same syllable, when it sounds like English *w*; and European scholars follow the same practice (with or without the same exception). But strictly the *v* stands related to an *u*-vowel precisely as *y* to an *i*-vowel: that is, it is a *w*-sound in the English sense, or perhaps more like the *ou* in French *oui*. The rules of Sanskrit euphony affecting this sound, and the name “semi-vowel”, have no application except to such a *w*-sound: a *v*-sound (German *w*) is no semivowel, but a spirant, like the English *th*-sounds and *f*.

39. C. Sibilants: *ś, ṣ, s*. 1. The *s* is of plain character: a dental, and exactly like the English *s* (as in *lesson* — never as in *ease*).

40. 2. The *ś* is the sibilant pronounced in the lingual position. It is, therefore, a kind of *sh*-sound, and by Europeans is pronounced as ordinary English *sh*, no attempt being made to give it its proper lingual quality.

41. 3. The *ṣ* is by all native authorities described as palatal. It is the usual *sh*-sound of English, though the Hindus are said



to speak it somewhat differently nowadays. By Europeans it is variously pronounced — perhaps oftener as *s* than as *sh*.

42. All three sibilants are always surd.

43. D. Aspiration: *h*. This is usually pronounced like the ordinary European *surd* aspiration *h*. But its true value in the euphony of the language is that of a sonant. It is not an original sound of the language, but comes in most cases from an older *gh*, in some few cases from *dh* or *bh*. It appears to include in itself two stages of corruption of *gh*: one corresponding with that of *k* to *c*, the other with that of *k* to *ç*.

44. E. Visarga: *ḥ*. The *ḥ* appears to be merely a surd breathing, a final *h*-sound (in the European sense of *h*), uttered in the articulating position of the preceding vowel. The *visarga* is not original, but always a mere substitute for final *s* or *r*.

45. F. Anusvāra. The *anusvāra*, *ñ* or *ṁ*, is a nasal sound lacking that closure of the organs which is required to make a nasal mute; in its utterance there is nasal resonance along with some degree of openness of the mouth. European scholars give the *anusvāra* the value of the nasal in the French *-an*, *-on*, *-en*, *-in*, etc., which is a mere nasal coloring of the preceding vowel.

46. Two different signs,  $\underline{\text{a}}$  and  $\text{a}$ , are used in the MSS. to indicate the *anusvāra*. Most commonly  $\underline{\text{a}}$  is employed;  $\text{a}$  will not often be met with in printed texts, except to mark the change of a nasal mute to *anusvāra* before a following semivowel, particularly *l*; thus, तालं लब्धान् *tālṁ labdhān*. Cf. § 139.

47. It is convenient in transliteration to distinguish the assimilated *m* (in all cases) by a special sign *ṁ*, from the *anusvāra* of more independent origin, represented by *ṇ*.

### Light and Heavy Syllables.

48. For metrical purposes syllables (not vowels) are distinguished as 'heavy' and 'light'. A syllable is heavy if its vowel is long, or short and followed by more than one consonant ("long by position"). *Visarga* and *anusvāra* are here counted as full consonants. The aspirated mutes, of course, do not count as double letters.

### Changes of Sounds. *Guṇa* and *Vṛddhi*.

49. The changes to which both the vowels and the consonants of Sanskrit are subject are very numerous. Among the vowel-changes, the most regular and frequent are the so-called *guṇa* and *vṛddhi*, which are of frequent occurrence in derivation and inflection.

50. The following table exhibits these changes:

Simple vowels	अ <i>a</i> आ <i>ā</i>	इ <i>i</i> ई <i>ī</i>	उ <i>u</i> ऊ <i>ū</i>	ऋ <i>r</i>
<i>Guṇa</i>	अ <i>a</i> आ <i>ā</i>	ए <i>e</i>	ओ <i>o</i>	अर् <i>ar</i>
<i>Vṛddhi</i>	आ <i>ā</i>	ऐ <i>ai</i>	औ <i>au</i>	आर् <i>ār</i>

51. Theoretically the changes of *r̄* would coincide with those of *r*, and the *vṛddhi* of *l* would be *āl*; but actual cases of these are quite unknown. The *guṇa* of *l* is *al* (just as that of *r* is *ar*), but it occurs only in one root, *klp*. As will be seen in the sequel, the *guṇa*-sound coincides with the result of the combination of an अ *a* with the simple vowel corresponding to that *guṇa*; thus, अ *a* combines with a following इ *i* or ई *ī* into ए *e*, which is also the *guṇa* of इ *i* and ई *ī*. The *vṛddhi*, in like manner, is identical with the result of combining an अ *a* with the corresponding *guṇa*; thus, अ *a* combines with a following ए *e* into ऐ *ai*, the *vṛddhi* of इ *i* and ई *ī*. For the present the table is to be learned outright.

52. In all gunating processes अ *a* remains unchanged — or,

as it is sometimes expressed, अ *a* is its own *guṇa*; आ *ā* remains unchanged for both *guṇa* and *vrddhi*.

53. The *guṇa*-increment does not, except in exceedingly rare instances, take place in a heavy syllable (see § 48) ending in a consonant: e. g., चित् *cit* may become चैत् *cei*, and नी *nī* may become ने *ne*; but चिन्त् *cint* or निन्द् *nind* or जीव् *jiv* may not become चेन्त् *cent* or नेन्द् *nend* or जेव् *jev*.

54. Other changes of vowels and consonants occur very frequently, in the making-up of single words from roots, by means of suffixes and endings, and in the formation of compound words by the union of two or more stems — a process of the very greatest frequency in Sanskrit. Furthermore, in the form in which the language is handed down to us by the literature, the words composing a sentence or paragraph are adapted to and combined with each other by nearly the same rules as those which govern the making of compounds, so that it is impossible to take apart and understand the simplest sentence in Sanskrit without understanding those rules. The most important of the rules for such combination will be given piecemeal in the lessons.

### Roots and Stems.

55. A knowledge on the student's part of the meaning and application of the terms *root*, *stem*, *personal ending*, etc., is presupposed. The formative processes by which both inflectional forms and derivative stems are made, by the addition of endings to bases and roots, are more regular and transparent in Sanskrit than in any other Indo-European language.\*

In the present work, which aims preeminently to give the student considerable practical acquaintance with the language within a brief compass of lessons, not every given form will be explained by analysis. But wherever any explanation of forms is given, it will of course be according to this method.

## Accent.

56. The phenomena of accent are, by the Hindu grammarians of all ages alike, described and treated as depending on a variation of tone or pitch; of any difference of stress involved, they make no account. These accents are marked only in certain Vedic texts, and employed only in their recitation, whereas the accents used nowadays by Hindus in the pronunciation of Sanskrit (and left undenoted in writing) are mainly ictus-accents, i. e. variations of stress. The principles of the latter system will be given in an appendix. The older system of accents has great etymological importance; the latter none whatever; and only the older system will be referred to in the following. Here it will be enough to state that the primary tones or accent-pitches of the older system are two: a higher, or acute; and a lower, or grave. A third, called *svarita*, is always of secondary origin, being ordinarily the result of actual combination of an acute vowel and a grave vowel into one syllable. It is uniformly defined as compound in pitch, a union of higher and lower tone within the limits of a single syllable. It is thus identical in physical character with the Greek and Latin circumflex, and fully entitled to be called by the same name. Whenever, in the sequel, accent is mentioned, without further definition, the acute accent is to be understood; and it will be designated by the ordinary acute sign.

## Conjugation of Verbs.

57. The Sanskrit verb exhibits the closest analogy with that of Greek, being developed in tense-systems, as outgrowths of certain tense-stems. In the older stage of the language, i. e. in the so-called Vedic period, the modal ramifications of each tense-stem are as numerous as in Greek; but in the later stage, the Sanskrit proper (also called the classical language), these outgrowths have



been lopped off to so very great an extent, that with one insignificant exception, the precativè or aorist optative, only the present-system still retains any modal variety whatever.

58. There is a simple or ordinary conjugation of verbal roots, which we call **primary**; and there are certain more or less fully developed **secondary** or **derivative** conjugations (§ 69).

59. **Voices.** There are two voices, active and middle, which extend throughout the whole system of conjugation. For the present-system alone there is a special passive inflection; the middle forms outside that system, and sometimes even within it, are liable to be used likewise in a passive sense. An active form is called by the Hindu grammarians *parasmāi padam* 'word for another'; a middle form, *ātmane padam* 'word for one's self.' Some verbs are conjugated in both voices, others in one only; sometimes some of the tenses are inflected only in one voice, others only in the other voice, or in both; of a verb usually inflected in one voice sporadic forms of the other occur; and sometimes the voice differs as the verb is compounded with certain prepositions.

60. **Persons and Numbers.** There are three persons: first, second, and third; and, as with substantives, adjectives, and pronouns, three numbers: singular, dual, and plural. All these persons and numbers are made from every tense and mode—except that the first persons of the imperative are really subjunctive forms.

61. The native grammarians denote as the first person what we call the third; and as we are wont to speak of the verb λέγω, the verb ἔρχομαι, the verb *amo*, etc., so the Hindus use for instance भवति *bhāvati* (3rd sing. pres. indic. of *√bhū*) to signify the whole system of verbal forms from that root, since भवति heads the list of forms in the native grammar, as λέγω, or ἔρχομαι, or *amo*, does in Greek or Latin. The Hindus even make substantives out of

such catchword forms, and inflect them according to the needs of expression.

62. In the following, the conjugation-class of verbs will be indicated by the 3rd sing. pres. ind., placed in parenthesis after the root; thus, भू *bhū* (भवति *bhāvati*).

63. Tenses and modes. The scheme of tenses and modes put forth by the Hindus holds good only for the later language, and even there utterly confounds the ideas of mode and tense.

64. The only logical arrangement of the modes and tenses in Sanskrit is shown in the following table (which includes only the classical speech):

I. Present-System: a. Indicative. b. Imperfect. c. Imperative.  
d. Optative. e. Participle.

II. Perfect-System. a. Indicative. b. Participle.

III. Aorist Systems (of triple formation). a. Indicative. b. Optative (sometimes = "Precative").

IV. Future Systems.

A. Sibilant Future. a. Indicative. b. Preterit (= "Conditional").  
c. Participle.

B. Periphrastic Future. a. Indicative.

65. The tenses here distinguished as imperfect, perfect, and aorist receive those names from their correspondence in mode of formation with tenses so called in other languages of the family, especially in Greek, and not at all from any differences of time designated by them. In no period of the Sanskrit language is there any expression of imperfect or pluperfect time — nor of perfect time, except in the older language, where the "aorist" has this value; in the later speech, imperfect, perfect, and aorist (of rare use) are so many indiscriminated past tenses or preterits.

### Verbal Adjectives and Substantives.

**66. Participles.** The participles belonging to the tense-systems have been already indicated in the table at § 64. There is, besides, a participle formed directly from the root of the verb, which is prevailingly of past and passive (sometimes neuter) meaning. Moreover, future passive participles, or gerundives, of several different formations, are made, but without connection with the future-stems.

**67. Infinitive.** The classical Sanskrit has a single infinitive. It is really an accusative case of a verbal noun, having nothing whatever to do with the tense-systems.

**68. Gerund.** A so-called gerund, or absolutive, is especially frequent, and is, like the infinitive, a stereotyped case-form (instrumental) of a derivative verbal noun. Its value is that of an indeclinable active participle, with indeterminate, but oftenest past, temporal force.

### Secondary Conjugations.

**69.** The secondary conjugations are as follows: 1. **Passive**; 2. **Intensive**; 3. **Desiderative**; 4. **Causative**. In these, not the simple root, but a conjugation-stem, underlies the whole system of inflections. Yet in them all is plainly visible the character of a present-system, expanded into a more or less complete conjugation; the passive is palpably a present-system. Compare § 58—59.

**70.** Under the same general head belong: 5. **Denominative** conjugation, which results from the conversion of noun-stems, both substantive and adjective, into conjugation-stems; 6. **Compound** conjugation, resulting from the prefixion of prepositions to roots, or from the addition of auxiliary verbs to noun-stems; and 7. **Periphrastic** conjugation, from the looser combination of auxiliaries with verbal nouns and adjectives.

71. The characteristic of a proper (i. e. finite or personal) verb-form is its personal ending. By this alone is determined its character as regards person and number, and in part also as regards mode and tense. But the distinctions of mode and tense are mainly made by the formation of mode and tense-stems, to which, instead of to the bare root, the personal endings are appended.

### Conjugation - Classes.

72. Of the whole conjugation, the present-system is the important and prominent part. Its forms are very much more frequent than those of all the other systems together. As there is also great variety in the manner in which different roots form their present-stems, this, as being their most conspicuous difference, is made the basis of their principal classification; and a verb is said to be of this or that conjugation, or class, according to the way in which its present-stem is made.

73. Of these conjugation-classes there are nine, including the passive, which is really a present-system only. The first five exhibit coincidences enough to justify their inclusion into one conjugation, and the remaining four will compose likewise a second conjugation. The chief distinctions between the two groups are as follows:

74. In the first, the classes have in common, as their fundamental characteristic, a shift of accent: the tone is now upon the personal ending, now upon the root or the class-sign. Along with this goes a variation in the stem itself, which has a stronger, or fuller, form when the accent rests upon it, and a weaker, or briefer, form when the accent is on the ending. We distinguish these forms as the strong and the weak stem-forms respectively.

75. In the second conjugation, on the contrary, the accent has a fixed place, remaining always upon the same syllable of the



stem, and never being shifted to the endings; and the distinction of strong and weak forms is unknown. Moreover, the present-stem of every verb in the four classes of this conjugation ends in अ *a*. There are also other points of difference.

76. The classification current among the Hindu, and hitherto among the European, grammarians comprises ten conjugation-classes, arranged according to no intelligible principle whatever. The native "tenth class" is really no present-class at all, but a causative, i. e. a derivative conjugation, which extends beyond the limits of the present-system. Probably the fact that by no means all conjugation-stems formed by the causative sign had really a causative value induced the natives to adopt such a present-class. The Hindu scheme also quite omits the passive.

77. The Hindu first, sixth, fourth, and tenth classes form the so-called first conjugation of their scheme, which corresponds, except as regards the tenth class, with our second conjugation. The remainder of the classes form the natives' second conjugation, which agrees in the main with our first.

78. The classes are then as follows:

### First Conjugation.

I. The **root-class** (second or *ad*-class, of the Hindus); its present-stem is coincident with the root itself; thus, अद् *ad*, 'eat'; इ *i*, 'go'; द्विष् *dvīṣ*, 'hate'.

II. The **reduplicating class** (third or *hu*-class); the root is reduplicated to form the present-stem; thus, जुहु *juhu* from √हु *hu*, 'sacrifice'; ददा *dadā* from √दā, 'give'.

III. The **nasal class** (seventh or *rudh*-class); a nasal, extended to the syllable *na* [na] in strong forms, is inserted before the final consonant of the root; thus, रुन्ध *rundh* (or रुणध् *ruṇadh*) from रुध् *rudh*, 'hinder'.

IV. a. The *nu*-class (fifth or *su*-class); the syllable नु *nu* is added to the root; thus, सुनु *sunu* from √सु *su*, 'press.'

b. A very small number of roots (only half-a-dozen) ending already in न् *n*, and also one very common and irregularly inflected root not so ending (कृ *kr*, 'make'), add उ *u* alone to form the present-stem. This is the eighth or *tan*-class of the Hindu grammarians; it is best ranked as a sub-class. the *u*-class; thus, तनु *tanu* from √तन् *tan*, 'stretch.'

V. The *nā*-class (ninth or *krī*-class); the syllable ना *nā* (or, in weak forms, नी *nī*) is added to the root; thus, क्रीणा *krīṇā* (or क्रीणी *krīṇī*) from √क्री *krī*, 'buy'. See note\*\*, p. 32.

### Second Conjugation.

VI. The *a*-class, or unaccented *a*-class (first or *bhū*-class); the added class-sign is *a* simply; and the root, which bears the accent, is strengthened by *guṇa* throughout, if it be capable of taking *guṇa* (see §§ 52—53); thus, भव *bhāva* (through the intermediate stage *bhā-a*) from √भू *bhū*, 'be.'

VII. The *ā*-class, or accented *a*-class (sixth or *tud*-class); the added class-sign is *a*, as in the preceding class; but it has the accent, and the unaccented root is not strengthened by *guṇa*; thus, तुद *tuddā* from √तुद् *tud*, 'thrust.'

VIII. The *ya*-class (fourth or *div*-class); *ya* is added to the root, which has the accent; thus, दीव्य *divya* from √दीव् *div* (by the Hindus given as दिव् *div*), 'play.'

IX. The passive conjugation is also properly a present-system only, having a class-sign which is not extended into the other systems; though it differs markedly from the remaining classes in having a specific meaning, and in being formable from all transitive verbs, but with endings of the middle voice only. It forms

its stem by adding an accented *yá* to the root; thus, from √अद् *ad*, अद्य *adyá*; from √रुध् *rudh*, रुध्य *rudhyá*.

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79. Roots are not wholly limited, even in the later language, to one mode of formation of their present-stem, but are sometimes reckoned as belonging to two or more different conjugation-classes.

80. The verbs of our second conjugation show much greater simplicity of formation and inflection and are far more frequent and numerous than those of our first; their paradigms will therefore be given before those of our first.

### Prepositions and Prepositional Prefixes.

81. Prepositions, or, more strictly speaking, adverbial prefixes, are used with verbs quite as frequently in Sanskrit as in Greek; and more than one may be prefixed. Thus when √बुध् *budh* + अनु *anu* is given in the vocabulary, this signifies that the preposition अनु is prefixed to the proper verbal form; and the 3rd sing. pres. ind. act. of the verb would then be अनुबोधति *anubodhati*; so धा + सम्-आ (or समा) *sam-ā*, 3rd sing. समादधाति *samādadhāti*. The rules prevailing in Greek for the prefixion of prepositions, etc., to verbal forms will be found to hold good in Sanskrit.

82. There is in Sanskrit no proper class of prepositions (in the modern sense of the term); no body of words having as their exclusive office the "government" of nouns. But many adverbial words are used with nouns in a way which approximates them to the more fully developed prepositions of other languages. Words are used prepositionally along with all the noun-cases, except the dative (and of course the nominative and vocative). But in general their office is directive only, determining more definitely, or strengthening, the proper case-use of the noun.

## Declension.

83. The declension of substantives and that of adjectives correspond so closely that the two classes of words must be treated together. The pronouns and numerals, on the other hand, exhibit here as in the kindred languages many striking peculiarities.

84. Numbers and Genders. There are three numbers, singular, dual, and plural; and the usual three genders, masculine, feminine, and neuter. The dual is used much more extensively than in Greek, where it appears in a moribund state.

85. Cases. The cases are eight in number, given generally in the following order: nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative. The object sought in the arrangement is simply to set next to one another those cases which are to a greater or less extent, in one number or another, identical in form; and, putting the nominative first, as leading case, there is no other order by which that object could be attained.

For the uses of the cases in detail see Wh. §§ 267—305.

86. The stems of substantives and adjectives may for convenience be classified as follows: I. Stems in अ *a*. II. Stems in इ *i* and उ *u*. III. Stems in आ *ā*, ई *ī*, and ऊ *ū*: namely, A. radical-stems, and a few others inflected like them; B. derivative stems. IV. Stems in ए *r* (or अर *ar*). V. Stems in consonants.

87. Strong and weak cases. In stems ending in consonants, and those in ए *r* (or अर *ar*), there is seen a distinction of stem-form in different cases. Sometimes the stem-forms are two, when they are called strong and weak respectively; sometimes three: strong, middle, and weakest. As is the case with verbs, this variation of stem-form often goes hand-in-hand with a shift of accent.

88. In the masculine and feminine, the strong cases are the nom. and acc., both sing. and dual, and the nom. pl. The rest



are weak ; or, if there be the distinction of three stem-forms, then the instr., dat., abl., gen., and loc. sing., the gen. and loc. du., and the gen. pl. (all of which take endings beginning with a vowel), are weakest; and the instr., dat., and abl. du., the instr., dat., abl., and loc. pl. (whose endings begin with consonants), are middle.

89. In the neuter, the only strong cases are the nom. and acc. pl.; if there be the triple distinction, then the nom. and acc. sing. are middle, and the same cases in the dual are weakest. Otherwise the cases are classified as in the masculine.

90. **Case-endings.** The normal scheme of case-endings, as recognized by the native grammarians (and conveniently to be assumed as the basis of special descriptions), is this:

	Singular		Dual		Plural	
	m. f.	n.	m. f.	n.	m. f.	n.
N.	<i>s</i>	<i>m</i>	<i>āu</i>	<i>ī</i>	<i>as</i>	<i>i</i>
A.	<i>am</i>		<i>āu</i>	<i>ī</i>	<i>as</i>	<i>i</i>
I.	<i>ā</i>		<i>bhyām</i>		<i>bhis</i>	
D.	<i>e</i>		<i>bhyām</i>		<i>bhyas</i>	
Ab.	<i>as</i>		<i>bhyām</i>		<i>bhyas</i>	
G.	<i>as</i>		<i>os</i>		<i>ām</i>	
L.	<i>i</i>		<i>os</i>		<i>su</i>	

It applies entire to consonant-stems, and to the radical division of *ī* and *ū*-stems; and to other vowel-stems, with considerable variations and modifications. The endings which have almost or quite unbroken range, through stems of all classes, are *bhyām* and *os* of the dual, and *bhis*, *bhyas*, *ām*, and *su* of the plural.

91. **Pada-endings.** The case-endings *bhyām*, *bhis*, *bhyas*, and *su* — i. e. those of the middle cases — are called *pada* ("word")-endings. The treatment of stem-finals before them is generally the same as in the combinations of *words* with one another.

## Lesson I.

92. Verbs. Present Indicativeactive. Unaccented *a*-class. A number of roots conjugated in this class have medial short अ *a*. Inasmuch as “अ *a* is its own *guṇa*”, these roots merely add an अ *a* to form the present-stem; e. g., वद् *rad*, present-stem वद *vāda*. The final अ *a* of the stem is lengthened in the three first persons.

Sing.	Dual.	Plural.
1. वदामि <i>vādāmi</i>	वदावस् <i>vādāvas</i>	वदामस् <i>vādāmas</i>
2. वदसि <i>vādasi</i>	वदथस् <i>vādathas</i>	वदथ <i>vādatha</i>
3. वदति <i>vādati</i>	वदतस् <i>vādatas</i>	वदन्ति <i>vādanti</i>

93. The ending of the 3rd plur. is properly अन्ति *anti*; it suffers abbreviation, however, by the loss of its अ *a*, in verbs whose stem ends in अ *a*.

94. As a heavy syllable ending in a consonant cannot be gunated, a root like जीव् *jiv* makes its 3rd sing. जीवति *jīvati*; निन्द् *nind* makes निन्दति *nindati*, etc. See § 53.

95. Euphonic rule. At the end of a word standing in the final position of a sentence, or alone, स् *s* and र् *r* always become *visarga* : ह्; and generally also before क् *k*, ख् *kh*, प् *p*, फ् *ph*, and before sibilants [श् *ṣ*, ष् *ṣ*, स् *s*], whether these stand in the same word, or as initial in the following word; e. g. वदतस् पुनर् *vadatas punar* becomes always वदतः पुनः *vadataḥ punaḥ*.

96. Force of the present. The present indicative signifies 1. Present time. 2. Immediate futurity. 3. Past time, in lively narration (“historical present”).

## Vocabulary I.

Verbs to be conjugated like वद् *vad*:

चर् <i>car</i> (intr.) go, wander, graze (of cattle); (tr.) perform, commit.	पत् <i>pat</i> fall; fly.
जीव् <i>jīv</i> live.	यज् <i>yaj</i> sacrifice ( <i>c. acc. pers. et instr. rei</i> ).
त्यज् <i>tyaj</i> leave, abandon.	रक्ष् <i>rakṣ</i> protect.
दह् <i>dah</i> burn.	वद् <i>vad</i> speak, say.
धाव् <i>dhāv</i> run.	वस् <i>vas</i> dwell.
नम् <i>nam</i> (intr.) bow, bend one's self; (tr.) honor, reverence.	वह् <i>vah</i> (tr.) carry, bear; (intr.) flow, blow, proceed.
पच् <i>pac</i> cook.	शंस् <i>śaṁs</i> praise.

## Adverbs and Conjunctions.

अतस् <i>atas</i> इतस् <i>itas</i> } hence	ततस् <i>tatas</i> { thence therefore thereupon	यतस् <i>yatas</i> { whence wherefore
अत्र <i>atra</i> इह <i>iha</i> } here hither	तत्र <i>tatra</i> { there thither	यत्र <i>yatra</i> { where whither
इत्थम् <i>ittham</i> { in this way so	तथा <i>tathā</i> { in that way so	यथा <i>yathā</i> { in which way as
कुतस् <i>kutas</i> { whence? why?	कुत्र <i>kutra</i> { where? क्व <i>kva</i> { whither?	कथम् <i>katham</i> how? कदा <i>kadā</i> when?
अधुना <i>adhunā</i> now	तदा <i>tadā</i> then	यदा <i>yadā</i> when, if
अद्य <i>adya</i> to-day	सर्वत्र <i>sarvatra</i> everywhere	सदा <i>sadā</i> always
एवम् <i>evam</i> so, thus	इति <i>iti</i> so, thus	तु <i>tu</i> but, however
एव <i>eva</i> just, exactly	च <i>ca</i> (postpos.) -que	पुनर् <i>punar</i> again, but

## Exercise I.

अथ जीवामः । १ । सदा पचयः । २ । अत्र रचति । ३ । अधुना रक्षामि । ४ । यदा धावथ तदा पतथ । ५ । क्व यजन्ति । ६ । तत्र चरथः । ७ । कुतः शंससि । ८ । त्वजामि कथम् । ९ । पुनः पतावः । १० । दहसि । ११ । पुनर्वदन्ति । १२ । तत्र वसावः । १३ । सर्वत्र जीवन्ति ॥ १४ ॥

15. \*Today<sup>1</sup> they abandon<sup>2</sup>. 16. Now<sup>1</sup> ye go<sup>2</sup>. 17. Always<sup>1</sup> I protect<sup>2</sup>. 18. We two bow<sup>1</sup> again<sup>2</sup>. 19. Whither<sup>1</sup> runnest<sup>2</sup> thou? 20. We sacrifice. 21. They two cook. 22. Ye abandon. 23. He burns. 24. Now<sup>1</sup> we live<sup>2</sup>. 25. Ye two praise. 26. Why<sup>2</sup> do ye bend<sup>1</sup>? 27. There<sup>1</sup> they fly<sup>2</sup>. 28. Where<sup>1</sup> do ye dwell<sup>2</sup>?

## Lesson II.

97. Verbs. Unaccented *a*-class, cont'd. Roots of this class which end in a vowel, and consonant-roots not forming heavy syllables (§ 53), gunate their vowels in forming their present-stems; e. g., जि *ji* and नी *nī* form जे *je* and ने *ne*; द्रु *drū* and भू *bhū* form द्रो *dro* and भो *bho*; स्मृ *smṛ* forms स्मर् *smar*; चित् *cit* and बुध् *budh* form चेत *cet* and बोध् *bodh*; वृष् *vṛṣ* forms वर्ष *varṣ*.

98. With the class-sign अ *a*, a final ए *e* of the gunated root unites to form अय *aya* — see § 159; so ओ *o* with अ *a* becomes अव *ava*; अर् *ar* with अ *a* yields अर *ara*. Thus, जि *ji*, 3rd sing. जयति *jāya-ti*; भू *bhū* भवति *bhāvati*; स्मृ *smṛ* स्मरति *smārati*.

99. Roots in consonants: बुध् *budh*, 3rd sing. बोधति *bódhati*; चित् *cit*, चेतति *cétati*; वृष् *vṛṣ*, वर्षति *várṣati*.

\* The superior figures indicate the position in the Sanskrit sentence of equivalents for the words so designated. By this indication is avoided the necessity of applying euphonic rules which have not yet been stated. The order of words in Sanskrit is very free, and rarely influences the meaning of the sentence. From the figures the number of words required in the Sanskrit sentence will readily be seen. Words in Italics are not to be translated.



100. The roots गम् *gam* and यम् *yam* make the present-stems गच्छ *gaccha* and यच्छ *yaccha*\*.

101. The root सद् *sad*, 'sit', makes the present-stem सीद *sīda*. The root गुह् *guh*, 'hide', makes गूहति *gūhati*.

102. Several roots in final आ *ā* form their present-stem by a peculiar process of reduplication; thus, स्था *sthā*, 3rd sing. तिष्ठति *tiṣṭhati*\*\* ; पा *pā* पिबति *pibati*; घ्रा *ghrā* जिघ्रति *jighrati*.

103. Masculines and Neuters in अ *a*.

a. Masculines: देव *deva*, 'god'.

	Singular.	Dual.	Plural.
N.	देवस् <i>devas</i>	देवौ <i>devāu</i>	देवास <i>devās</i>
Acc.	देवम् <i>devam</i>	"	देवान् <i>devān</i>
Voc.	देव <i>deva</i>		

b. Neuters: फल *phala*, 'fruit'.

N.	फलम् <i>phalam</i>	फले <i>phale</i> ( <i>a + i</i> )	फलानि <i>phalāni</i>
Acc.	"	"	"
Voc.	फल <i>phala</i>		

\* As a rule, the grammarians do not allow छ *ch* to stand in that form after a vowel, but require it to be doubled, becoming च्छ *cch*. An aspirate is doubled by prefixing the corresponding non-aspirate. Cf. § 165.

\*\* The dental sibilant स् *s* is changed to the lingual ष *ṣ*, if immediately preceded by any vowel save अ *a* and आ *ā*, or by क *k* or र *r* — unless the स् *s* be final, or followed by र *r*. Thus, तिष्ठति *ti-stha-ti* becomes तिष्ठति *tiṣṭhati* (the change of थ *th* to ठ *ṭh* — a process of assimilation — will be explained below). So अग्निसु *agni-su* becomes अग्निषु *agniṣu*; and धनुसा *dhanus-ā* becomes धनुषा *dhanuṣā*.

The nasalization of the alterant vowel, or in other words, its being followed by *anusvāra*, does not prevent its altering effect upon the sibilant; thus, हवींषि *haviṃṣi*. And the alteration takes place in the initial of an ending after the final स् *s* of a stem, whether the latter be regarded as also changed to ष *ṣ* or as converted into *visarga*; thus, हविष्षु *haviṣ-ṣu* or हविःषु *haviḥ-ṣu* instead of हविस्सु *haviṣ-su*.

104. Force of cases. 1. The nominative is *casus subjectivus*.  
2. The accusative is *casus objectivus*, denoting chiefly the nearer or direct, sometimes however the more remote, object; sometimes also the *terminus ad quem*, and extent of time and space.

105. Euphonic combination of vowels.

1. अ a or आ ā + अ or आ = आ. e. g. गता अपि *gatā api*  
= गतापि *gatā 'pi*.
2. अ or आ + इ i or ई ī = ए e. e. g. गता + इति *iti* = गतेति *gate 'ti*.
3. अ or आ + उ u or ऊ ū = ओ o. e. g. गता + उत *uta*  
= गतोत *gato 'ta*.
4. अ or आ + ऋ r = अर् ar. e. g. महा *mahā* + ऋषिः *rṣiḥ*  
= महर्षिः *maharṣiḥ*.
5. अ or आ + ए e or ऐ ai = ऐ ai. e. g. गता + एव *eva*  
= गतेव *gatāi 'va*.
6. अ or आ + ओ o or औ au = औ au. e. g. गता + ओषधिः  
*oṣadhiḥ* = गतीषधिः *gatāu 'ṣadhiḥ*.

106. It will be the practice everywhere in this work to separate independent words in transliteration, but not in the *devanāgarī* text; and if an initial vowel of a following word has coalesced with a final of the preceding, this will be indicated by an apostrophe — single if the initial vowel be the shorter, double if it be the longer, of the two different initials which in every case of combination yield the same result. To aid the beginner, a point • will sometimes be placed, in the *devanāgarī*, under a long vowel formed by two coalescing vowels; thus, अग्नि-  
नारीषाम् *agninā 'rīṣām*.

Vocabulary II.

Verbs, a-class:

गम *gam (gacchati)* go.

घ्रा *ghrā (jighrati)* smell.

जि *ji* (tr. and intr.) conquer, win.

द्रु *dru* run.

नी *nī* lead, guide.

पा *pā* (*pibati*) drink.

भू *bhū* become, be, exist.

यम् *yam* (*yācchati*) furnish, give.

वृष *vr̥ṣ* rain, give rain; (fig.)  
shower down; overwhelm.

स्मृ *smṛ* remember, think on.

स्था *sthā* (*tiṣṭhati*) stand (intr.).

Subst. Masc.:

गज *gaja* elephant.

गन्ध *gandha* odor, perfume.

ग्राम *grāma* village.

नर *nara* man (*vir* and *homo*).

नृप *nr̥pa* king.

पुत्र *putra* son.

Neut.:

कीर *ksīra* milk.

गृह *gr̥ha* house.

जल *jala* water.

दान *dāna* gift, present.

नगर *nagara* city.

Interj.:

हे *he* O, ho.

### Exercise II.

सदा देवान् सरन्ति । १ । गृहं\* गच्छामः । २ । जलं पिबति पुत्रः । ३ ।  
नृपी जयतः । ४ । कदा फलानि यच्छथः । ५ । कुत्राधुना गजं नयामि । ६ ।  
नयन्ति देवाः । ७ । नयथ हे देवाः । ८ । नरः फले यच्छति । ९ । अ-  
धुना जिघ्रामि गन्धम् । १० । देवं यजावः । ११ । पुत्र ग्रामं गच्छन्ति । १२ ।  
तत्र गृहे भवतः । १३ । सर्वत्र दानानि वर्षन्ति नृपाः ॥ १४ ॥

15. The man<sup>1</sup> drinks<sup>3</sup> milk<sup>2</sup>. 16. The king<sup>3</sup> leads<sup>2</sup> the elephant<sup>1</sup>.  
17. Two houses<sup>1</sup> fall<sup>2</sup>. 18. The god<sup>3</sup> gives<sup>2</sup> water<sup>1</sup>. 19. Ye both  
think<sup>2</sup> on (स्मृ) the two gods<sup>1</sup> (accus.). 20. The king<sup>3</sup> wins<sup>2</sup> the  
village<sup>1</sup>. 21. The two elephants<sup>1</sup> smell<sup>3</sup> the perfume<sup>2</sup>. 22. They  
cook<sup>2</sup> fruits<sup>1</sup>. 23. The man<sup>3</sup> reverences<sup>2</sup> the gods<sup>1</sup>. 24. The two  
elephants<sup>1</sup> live<sup>2</sup>. 25. The gods<sup>2</sup> give<sup>1</sup> rain (वृष).

\* Final **म्** *m* is commonly written as *anusvāra* if the following word begins with a consonant; but the Hindus pronounce it as **म्** *m* in such cases. At the end of a sentence *anusvāra* should not be written for **म्** *m*, though this is a habit common in the MSS.

Final radical **म्** *m*, in internal combination, is assimilated to a following mute or spirant. In the former case it becomes the nasal of the same class with the mute; in the latter it becomes *anusvāra*.—  
Final radical **न्** *n*, in internal combination, becomes *anusvāra* before a sibilant.

## Lesson III.

107. **Verbs. Accented á-class.** Roots of this class form their present-stem by adding an accented अ á to the root, which is not gunated. The inflection of these stems is precisely like that of stems belonging to the preceding class, except as to the position of the accent; thus, क्षिप् *kṣip*, present-stem क्षिप् *kṣipá*, pres. ind. क्षिपामि *kṣipāmi*, क्षिपसि *kṣipási*, क्षिपति *kṣipāti*, etc.

108. Several roots in ऋ *r* of this class (by the Hindus written with ऋ *r̄*) form stems in इ *ira*; e. g., कृ *kr*, 'strew', किरति *kirāti*. The roots in इ *i* and उ *u* and ऊ *ū* change those vowels into इय *iy* and उव् *uv*, respectively, before the class-sign; thus, क्षि *kṣi*, क्षियति *kṣiyāti*; सु *su*, सुवति *suváti*; धू *dhū*, धुवति *dhuvāti*.

109. For the root इष् *iṣ*, 'desire', इच्छ *ich* is regarded as a substitute in the present-stem; thus, इच्छति *icchāti* (§ 100. note). Likewise, ऋ *r* makes its present ऋच्छति *rechāti*; and प्रक् *prach*, sometimes given as पृक् *prch*, makes पृच्छति *prechāti*.

110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, सिच् *sic*, present ind. सिञ्चति *siñcāti*. The nasal is always assimilated in class to the following consonant; thus ञ् *ñ* is used before palatals, न् *n* before dentals, म् *m* before labials; and ण् *ṇ* before sibilants and ह् *h*.

III. Masculines and Neuters in अ *a*, cont'd.

## a. Masculines:

	Singular.	Dual.	Plural.
I. देवेन <i>devēna</i>	देवाभ्याम् <i>devābhyām</i>	देवौ <i>devāu</i>	देवैस् <i>devāis</i>
D. देवाय <i>devāya</i>	"	"	देवेभ्यस् <i>devēbhyas</i>
Ab. देवात् <i>devāt</i>	"	"	"
G. देवस्य <i>devasya</i>	देवयोस् <i>devayos</i>	देवानाम् <i>devānām</i>	
L. देवे <i>deve</i>	"	"	देवेषु <i>devēṣu</i>

b. Neuters follow exactly the declension of masculines in the above cases; thus, फलेन *phalēna*, फलाय *phalāya*, etc.



112. Force of cases. 1. The instrumental answers the questions wherewith? and whereby? and expresses accompaniment, agent, or means. 2. The dative denotes the remoter object, and direction. It is also used as *dativus commodi*; very frequently also to denote end or purpose. Sometimes (and oftenest with copula omitted) it is predicative, in the sense of 'makes for, tends toward'. 3. The ablative answers the question whence? and very frequently denotes cause. 4. The genitive is *casus adjectivus*, denoting all kinds of belonging (e. g. *gen. subjectivus, objectivus, partitivus*). 5. The locative denotes the place where, or the time when, an action occurs. It is often used absolutely, in agreement with a participle expressed or understood, as the ablative is used in Latin and the genitive in Greek.

## Vocabulary III.

Verbs, *ā*-class:इष् *iṣ* (*icchāti*) wish, desire.कृष् *kṛṣ* (*kṛṣāti*) plough.क्षिप् *kṣip* (*kṣipāti*) hurl, cast, throw.दिश *diṣ* (*diṣāti*) show, point out.प्रच्छ् *prach* (*prachāti*) ask, ask about.विश *viṣ* (*viṣāti*) enter.सिच् *sic* (*siñcāti*) drip, drop; moisten.सृज् *srj* (*srjāti*) let go; create.स्पर्श *spr̥ṣ* (*spr̥ṣāti*) touch; (in certain connections) wash.*a*-class:गुह् *guh* (*gūhāti*, § 101) hide, conceal.सद् *sad* (*sīdati*, § 101) sit.

## Subst. Masc.:

कट *kaṭa* mat.कुन्त *kunta* spear.बाल *bāla* child, boy.मार्ग *mārga* road, way, street.मेघ *megha* cloud.शर *ṣara* arrow.हस्त *hasta* hand.

## Neut.:

क्षेत्र *kṣetra* field.धन *dhana* money, riches.लाङ्गल *lāṅgala* plough.विष *viṣa* poison.सुख *sukha* fortune, luck, happiness.

## Exercise III.

धनानि गृहेषु गूहन्ति। १। कुन्तान् हस्ताभ्यां क्षिपामः। २। नृपाय नरौ  
मार्गे दिशतः। ३। मार्गेण\*\* ग्रामं गच्छावः। ४। सुखेनेह गृहे तिष्ठति  
पुत्रः। ५। जलं सिञ्चति मेघः। ६। धनेन सुखमिच्छन्ति नराः। ७। ह-  
स्तयोः फले तिष्ठतः। ८। जलं हस्तेन स्पृशसि। ९। नरौ कटे सीदतः। १०।  
चेन्नाणि लाङ्गलैः कृषन्ति। ११। नगरं नृपौ विशतः। १२। नरः पुत्रेण  
मार्गे गच्छति। १३। नरान्मुञ्चति देवः॥ १४॥

15. The boy<sup>1</sup> asks<sup>3</sup> the men<sup>1</sup> about the road<sup>2</sup> (acc.). 16. The  
clouds<sup>1</sup> drop<sup>4</sup> water<sup>3</sup> on the fields<sup>2</sup> (loc.). 17. The two men<sup>1</sup> go<sup>4</sup>  
by two roads<sup>2</sup> (instr.) into the city<sup>3</sup>. 18. The king<sup>4</sup> gives<sup>3</sup> the two  
men<sup>1</sup> money<sup>2</sup>. 19. The man's<sup>1</sup> sons<sup>2</sup> sit<sup>4</sup> on mats<sup>3</sup>. 20. The gods<sup>4</sup>  
give<sup>3</sup> the water<sup>2</sup> of the clouds<sup>1</sup>. 21. We wash<sup>3</sup> (use स्पृश्) both  
hands<sup>2</sup> with water<sup>1</sup>. 22. Both men<sup>1</sup> lead<sup>4</sup> their sons<sup>2</sup> (dual) home<sup>3</sup>  
(गृहं). 23. The two boys<sup>3</sup> point out<sup>4</sup> the road<sup>2</sup> to the city<sup>1</sup> (gen.).

## Lesson IV.

113. Masculines in इ i. अग्नि agni, 'fire'.

	Singular.	Dual.	Plural.
N.	अग्निस् <i>agnis</i>	अग्नी <i>agnī</i>	अग्नयस् <i>agnayas</i>
A.	अग्निम् <i>agnim</i>	" "	अग्नीन् <i>agnīn</i>
I.	अग्निना <i>agninā</i>	अग्निभ्याम् <i>agnibhyām</i>	अग्निभिस् <i>agnibhis</i>
D.	अग्नये <i>agnaye</i>	" "	अग्निभ्यस् <i>agnibhyas</i>
A.	अग्नेस् <i>agnes</i>	" "	" "
G.	" "	अग्न्योस् <i>agnyos</i>	अग्नीनाम् <i>agnīnām</i>
L.	अग्नी <i>agnāu</i>	" "	अग्निषु <i>agniṣu</i> *
V.	अग्ने <i>agne</i>		

\* See note to § 102.

\*\* The dental nasal न् n, when immediately followed by a vowel,  
or by न् n or म् m or य् y or व् v, is turned into the lingual  
ण् ṇ if preceded in the same word by the lingual sibilant or semi-  
vowel or vowels — i. e. by स् s, र् r, ञ् ṇ, or ऋ ṛ: and this, not

114. Neuters in इ i. वारि *vāri*, 'water'.

	Singular.	Dual.	Plural.
N.	वारि <i>vāri</i>	वारिणी <i>vāriṇī</i>	वारिणि <i>vāriṇi</i>
A.	" "	" "	" "
I.	वारिणा <i>vāriṇā*</i>	वारिभ्याम् <i>vāribhyām</i>	वारिभिस् <i>vāribhis</i>
D.	वारिणे <i>vāriṇe</i>	" "	वारिभ्यस् <i>vāribhyas</i>
Ab.	वारिणस् <i>vāriṇas</i>	" "	" "
G.	" "	वारिणोस् <i>vāriṇos</i>	वारिणाम् <i>vāriṇām</i>
L.	वारिणि <i>vāriṇi</i>	" "	वारिषु <i>vāriṣu</i>
V.	वारे <i>vāre</i> or वारि <i>vāri</i>		

115. Masculine and neuter adjectives in इ i are declined like the substantives above. But neuter adjectives (never substantives) may, in the dat., abl., gen., and loc. sing., and the gen. and loc. dual, substitute the corresponding forms of masculines.

116. Euphonic changes of स् s and र r. These two sounds stand to each other in the practical relation, *in external combination*, of corresponding surd and sonant: in countless cases स् s becomes र r in situations requiring or favoring the occurrence of a sonant; and, less often, र r becomes स् s where a surd is required. In internal combination the two are far less interchangeable. The s is extremely common as an etymological final, the r not common.

117. A. Final स् s. 1. Before a sonant, either vowel or consonant (except र r — see below), स् s is changed to the sonant र r — unless, indeed, it be preceded by अ a or आ ā; thus, अपिस्

only if the altering letter stands immediately before the nasal, but at whatever distance before the latter it may be found: unless, indeed, there intervene a palatal (except य y), a lingual, or a dental. Thus, नगरेण *naḡareṇa*, मार्गेण *mārgēṇa*, पुष्पाणि *puṣpāṇi*.

\* See preceding note.

अत्र *agnis atra* becomes अग्निरत्र *agnir atra*; अग्निस् दहति *agnis dahati* becomes अग्निर्दहति *agnir dahati*. See also § 95.

118. 2. Final अस् *as*, before any sonant consonant or before initial short अ *a*, is changed to ओ *o* — and the initial अ *a* is dropped; thus, नृपस् जयति *nṛpas jayati* becomes नृपो जयति *nṛpo jayati*; नृपस् अत्र *nṛpas atra* = नृपो ऽत्र *nṛpo 'tra*.

119. It is the practice in our system of transliteration to render the sign ऽ, which denotes this dropping of an initial अ *a*, by an inverted comma.

120. 3. Before any initial vowel other than short अ *a*, final अस् *as* loses its स् *s*, becoming simple अ *a*; and the hiatus thus occasioned remains; thus, नृपस् इच्छति *nṛpas icchati* becomes नृप इच्छति *nṛpa icchati*; ततस् उदकम् *tatas udakam* = तत उदकम् *tata udakam*.

121. 4. Final आस् *ās* before any sonant, whether vowel or consonant, loses its स् *s*, becoming simply आ *ā*; and the hiatus thus occasioned remains; thus, नृपास् इच्छन्ति *nṛpās icchanti* = नृपा इच्छन्ति *nṛpā icchanti*; नृपास् जयन्ति *nṛpās jayanti* = नृपा जयन्ति *nṛpā jayanti*.

122. B. Final र् *r*. 1. Final र् *r* in general shows the same form which स् *s* would exhibit under the same conditions: thus पुनर् *punar* standing at the end of a sentence becomes पुनः *punaḥ*; गीर् *gīr*, गीः *gīḥ*. But original final र् *r*, after अ *a* or आ *ā*, maintains itself before vowels and sonant consonants; thus, पुनरत्र *punar atra*, पुनर्जयति *punar jayati*.

123. 2. A double र् *r* is nowhere admitted: if such would occur, either by retention of an original र् *r* or by conversion of स् *s* to र् *r*, the first र् *r* is omitted, and the preceding vowel, if short, is made long by compensation; thus, पुनर् रामः *punar rāmaḥ* = पुना रामः *punā rāmaḥ*; अग्निस् रोचते *agnis rocate* = अग्नी रोचते *agnī rocate*; धेनुस् रोचते *dhenus rocate* = धेनू रोचते *dhenū rocate*.



## Vocabulary IV.

## Verbs:

कृत् *kṛt* (*kṛntāti*) cut, cut off.मुच् मुच् (*muñcāti*) free, deliver, release.

## Subst.:

अग्नि *agni*, m., fire; (as proper name) Agni, the god of fire.अरि *ari*, m., enemy.असि *asi*, m., sword.ऋषि *ṛṣi*, m., seer.कवि *kavi*, m., poet.गिरि *giri*, m., mountain.जन *jana*, m., man; (pl.) people.दुःख *duḥkha*, n., misery, misfortune.रुह *ruh* (*rōhati*) grow.लिप् *lip* (*līpāti*) smear.लुप् *lup* (*lumpāti*) break to pieces, devastate, plunder.पाणि *pāṇi*, m., hand.पाप *pāpa*, n., sin.राम *rāma*, m., *nom. pr.*, name of a hero.वृक्ष *vrkṣa*, m., tree.शिव *śiva*, m., *nom. pr.* name of a god.सत्य *satya*, n., truth, righteousness.हरि *hari*, m., *nom. pr.*, name of a god.

## Exercise IV.

सदा देवा जनान्बुञ्चन्ति पापात् । १। नृपस्य पुत्रौ क्व वसतः । २।  
 ऋषिर्दुःखात्पुत्रं रक्षति । ३। नृपो ऽसिनारेः\* पाणी कृन्तति । ४। कवयो  
 हरिं शंसन्ति । ५। अरयो जनानां धनं लुम्पन्ति । ६। जलं गिरेः (abl.)  
 पतति । ७। शरान्विषेण लिम्यथ । ८। वृक्षा गिरौ रोहन्ति । ९। ऋथोः  
 पुत्रौ तत्र मार्गे तिष्ठतः । १०। हरिः कविभ्यां दानानि यच्छति । ११।  
 ऋषिभिः (§ 123) रामो वसति । १२। अग्निनारीणां गृहाणि नृपा  
 दहन्ति । १३। हरिं क्षीरेण यजतः ॥ १४ ॥

15. Śiva<sup>1</sup> dwells<sup>3</sup> in the mountains<sup>2</sup>. 16. Both enemies<sup>1</sup> huri<sup>4</sup>  
 spears<sup>2</sup> at the king<sup>3</sup> (*dat.*) 17. Rāma<sup>1</sup> touches<sup>4</sup> his two sons<sup>3</sup> with  
 his hands<sup>2</sup>. 18. Fire<sup>1</sup> burns<sup>3</sup> the trees<sup>2</sup>. 19. Seers<sup>1</sup> speak<sup>2</sup> the  
 truth<sup>3</sup>. 20. Through righteousness<sup>1</sup> happiness<sup>3</sup> arises<sup>4</sup> (भू) for man-

\* Modifiers generally precede the word which is modified.

kind<sup>2</sup> (जन, *gen. pl.*). 21. The seer's<sup>1</sup> two hands<sup>2</sup> touch<sup>4</sup> water<sup>3</sup>.  
 22. Fruits<sup>1</sup> are<sup>3</sup> (use खा) on the trees<sup>2</sup>. 23. People<sup>1</sup> remember<sup>3</sup>  
 Hari<sup>2</sup>. 24. Rāma<sup>1</sup> hurls<sup>4</sup> the sword<sup>3</sup> from his hand<sup>2</sup> (*abl.*).

## Lesson V.

124. Verbs. Unaccented *ya*-class. Roots of this class form their present-stem by adding य *ya* to the root, which bears the accent. Thus from नह *nah* is made the present-stem नह्य *nāhya*; from लुभ् *lubh*, लुभ्य *libhya*.

125. The inflection of stems of this class follows the model of वह *vad*.

126. Certain आ *ā*-roots, because of their peculiar exchanges with इ *i* and ई *ī*-forms, especially in the formation of the present-stem, are given by the Hindu grammarians as ending in ए *e* or ऐ *ai* or औ *o* (cf. § 132), and by them assigned to the भू *bhū*, or *a*-class. Thus धा *dhā*, 'suck' (Hindu घे *dhe*), forms धयति *dhāyati*; the root हू *hū* or ह्रा *hvā* (Hindu ह्रे *hve*) forms ह्वयति *hvāyati*; गा *gā* (Hindu गे *gāi*) makes गायति *gāyati*.

127. For the root दृश् *dr̥ṣ*, 'see', is substituted in the present-system another root पश् *paç*, which makes पश्यति *pāçyati*.

128. Masculines in उ *u*. भानु *bhānu*, 'sun'.

	Singular.	Dual.	Plural.
N.	भानुस् <i>bhānuṣ</i>	भानू <i>bhānū</i>	भानवस् <i>bhānavas</i>
A.	भानुम् <i>bhānum</i>	" "	भानून् <i>bhānūn</i>
I.	भानुना <i>bhānuna</i>	भानुभ्याम् <i>bhānubhyām</i>	भानुभिस् <i>bhānubhis</i>
D.	भानवे <i>bhānave</i>	" "	भानुभ्यस् <i>bhānubhyas</i>
Ab.	भानोस् <i>bhānoṣ</i>	" "	" "
G.	" "	भान्वोस् <i>bhānvos</i>	भानूनाम् <i>bhānūnām</i>
L.	भानौ <i>bhānau</i>	" "	भानुषु <i>bhānuṣu</i>
V.	भानो <i>bhāno</i>		

Masculine adjectives in उ *u* are similarly declined.

129. Euphonic Changes of स् *s*, cont'd. 1. Final स् *s*, the dental sibilant, whether original or representing final र *r*, before the palatal surd mutes [च् *c*, छ *ch*], is assimilated, becoming palatal श *ś*. Thus नरस् चरति *naras carati* becomes नरश्चरति *naraś carati*; नरस् छलेन *naras chalena* becomes नरश्छलेन *naraś chalena*. 2. Before a lingual surd mute [ट् *t*, ठ् *th*], in like manner, it would become lingual ष *ṣ*, but the case almost never occurs. 3. Before the dental surd mutes [त् *t*, थ् *th*], since it is already of the same class with them, it of course remains unchanged; thus, रामस् तिष्ठति *rāmas tiṣṭhati*.

130. The preposition आ *ā* is sometimes used with the ablative (much less often with the accusative), in the sense of 'hither from', 'all the way from'; but far more usually to signify 'all the way to', 'until'. As a prefix to verbs, आ *ā* means 'to', 'unto', 'at'.

### Vocabulary V.

Verbs:	
अस् <i>as</i> ( <i>āsyati</i> ) throw, hurl.	रुह् <i>ruh</i> ( <i>róhati</i> ) rise, spring up, grow.
कुप् <i>kup</i> ( <i>kúpyati</i> — w. gen. or dat.) be angry.	+ आ <i>ā</i> ( <i>āróhati</i> ) climb, mount, ascend.
क्रुध् <i>krudh</i> ( <i>krúdhya</i> — w. gen. or dat.) be angry.	लिख् <i>likh</i> ( <i>likhāti</i> ) scratch; write.
गम् <i>gam</i> + आ <i>ā</i> ( <i>āgacchati</i> ) come.	लुभ् <i>lubh</i> ( <i>lúbhya</i> — w. dat. or loc.) desire, covet.
तृ <i>tr</i> ( <i>tárati</i> ) cross over.	शुष् <i>śuṣ</i> ( <i>śuṣyati</i> ) dry up.
नश् <i>naś</i> ( <i>nácya</i> ) perish.	स्निह् <i>snih</i> ( <i>snihya</i> — w. gen. or loc.) feel inclined to, love.
पश् <i>paś</i> ( <i>pácya</i> ) see.	हू <i>hū</i> or ह्वा <i>hvā</i> ( <i>hváyati</i> ) call.

## Subst.:

अन्न *anna*, n., food, fodder.अश्व *aśva*, m., horse.उदधि *udadhi*, m., ocean.गुरु *guru*, m., teacher.पत्र *pattra*, n., leaf, letter.परशु *paraśu*, m., axe.पाद *pāda*, m., foot; quarter;

ray, beam.

बाहु *bāhu*, m., arm.बिन्दु *bindu*, m., drop.भानु *bhānu*, m., sun.मणि *maṇi*, m., jewel.रत्न *ratna*, n., jewel.राशि *rāṣi*, m., heap.वायु *vāyu*, m., wind.विष्णु *viṣṇu*, m., *nom. pr.* name of  
a god.शत्रु *śatru*, m., enemy.शिखर *śikhara*, m., summit.शिष्य *śiṣya*, m., pupil, scholar.सूक्त *sūkta*, n., Vedic hymn.

## Exercise V.

कवयो धने लुभन्ति । १ । ऋषिः सूक्तानि पश्यति\* । २ । गुरु शि-  
ष्ययोः क्रुध्यतः । ३ । नृपा अरिभ्यः कुप्यन्ति । ४ । अपिबुद्धौ तिष्ठति । ५ ।  
परशुना वृक्षान्कृन्तय । ६ । जलस्य बिन्दवो गिरेः पतन्ति । ७ । विष्णुमू-  
र्धिर्यजति नृपाय । ८ । नृपोऽश्वमारोहति । ९ । क्षेत्रेषु जलं शुष्यति । १० ।  
गुरवः शिष्याणां स्निह्यन्ति । ११ । नृपाणां शत्रवोऽसिना नश्यन्ति । १२ ।  
बालो गुरवे पत्रं लिखति । १३ । जना मणीनां राशीनिच्छन्ति । १४ ।  
आ गिरिवृक्षा रोहन्ति । १५ । बाहुभ्यां जलं नरास्तरन्ति । १६ । बालौ  
गृहे ह्वयति नरः । १७ । कवेः पुत्रौ ग्रामस्य मार्गे गजं पश्यतः ॥ १८ ॥

19. Now<sup>4</sup> the sun's<sup>1</sup> rays<sup>2</sup> climb<sup>5</sup> the mountains<sup>3</sup>. 20. A drop<sup>3</sup>  
of water<sup>1</sup> falls<sup>4</sup> down from the cloud<sup>3</sup>. 21. O<sup>1</sup> men<sup>2</sup>, we see<sup>4</sup>  
the city<sup>3</sup>. 22. Both kings<sup>1</sup> love<sup>3</sup> poets<sup>2</sup> (*gen. or loc.*). 23. The  
wind<sup>1</sup> blows<sup>4</sup> (वह्) from the summits<sup>3</sup> of the mountains<sup>2</sup>. 24. The  
king<sup>1</sup> hurls<sup>4</sup> spears<sup>3</sup> at his enemies<sup>2</sup> (*dat. or loc.*). 25. The scholar<sup>1</sup>  
bows<sup>3</sup> before his teacher<sup>2</sup> (*acc.*). 26. Two men<sup>1</sup> come<sup>3</sup> with their  
sons<sup>2</sup> (*instr.*). 27. The two kings<sup>1</sup> desire<sup>4</sup> the poet's<sup>2</sup> jewels<sup>3</sup> (*dat.  
or loc.*). 28. O<sup>1</sup> seer,<sup>2</sup> we sacrifice<sup>4</sup> to Viṣṇu<sup>3</sup> (*acc.*). 29. The two

\* Orthodox Hindus maintain that the Vedic hymns, etc., were  
revealed to their reputed authors, who thus 'saw' them.



cook<sup>3</sup> food<sup>1</sup> with fire<sup>2</sup>. 30. The seers<sup>1</sup> praise<sup>4</sup> Viṣṇu<sup>2</sup> with hymns<sup>3</sup>.  
 31. In the city<sup>1</sup> the king<sup>2</sup> calls<sup>4</sup> his enemies<sup>3</sup>.

## Lesson VI.

131. Verbs. *ya*-class, cont'd. The roots of this class which end in अम् *am* lengthen their अ *a* in forming their present-stem; thus, तम् *tam*, ताम्यति *tāmyati*; भ्रम् *bhram*, भ्राम्यति *bhrāmyati* — but this last makes some forms with short अ *a*. The root मद् *mad* has the same lengthening: माद्यति *mādyati*.

132. Certain *ā*-roots (five — by the Hindus written with final *o*) make present-stems with an accented *yá*; thus, दा *dā*, दयति *dyāti*.

133. The root व्यध् *vyadh* is abbreviated to विध् *vidh* in the present-system: विध्यति *vidhyati*.

134. The root क्रम् *kram*, said by the natives to form its present-stem according to this class, really forms it only according to the *a*-class, and the root-vowel is lengthened in the active voice, but not in the middle; thus, क्रामति *krāmati*, but middle क्रमते *krámate*.

135. The root चम् *cam*, used only with the preposition आ *ā*, forms आचामति *ācāmati*.

136. Neuters in उ *u*. मधु *madhu*, 'honey'.

	Singular.	Dual.	Plural.
N.	मधु <i>madhu</i>	मधुनी <i>madhunī</i>	मधूनि <i>madhūni</i>
A.	" "	" "	" "
I.	मधुना <i>madhunā</i>	मधुभ्याम् <i>madhubhyām</i>	मधुभिस् <i>madhubhis</i>
D.	मधुने <i>madhune</i>	" "	मधुभ्यस् <i>madhubhyas</i>
Ab.	मधुनस् <i>madhunās</i>	" "	" "
G.	" "	मधुनोस् <i>madhunos</i>	मधूनाम् <i>madhūnām</i>
L.	मधुनि <i>madhuni</i>	" "	मधुषु <i>madhuṣu</i>
V.	मधु or मधो		

137. Neuter adjectives (but not substantives) in उ *u* may take the forms proper to the masculine in the dat., abl.-gen., loc. sing., and gen.-loc. dual.

138. Changes of final न् *n*. Before initial ज् *j* and श् *ś*, न् *n* becomes ज् *ñ*; thus, तान् जनान् *tān janān* becomes तान्जनान् *tāñ janān*; तान् शत्रून् *tān śatrūn* = तान्शत्रून् *tāñ śatrūn*. In last case, however, छ् *ch* is almost always substituted for the initial श् *ś*; thus, ताञ्छत्रून् *tāñ chatrūn*.

139. Final न् *n*, before an initial ल् *l*, is assimilated and becomes nasalized *l̥*, which is written लँ *l̥*, or (what is the same thing) ँ *ñ*; thus तान् लोकान् *tān lokān* becomes तालँ लोकान् *tāñl lokān* or तां लोकान् *tāñ lokān*.

140. Before the surd palatal, lingual, and dental mutes there is inserted after final न् *n* a sibilant of each of those classes respectively, before which न् *n* becomes *anusvāra*; thus for तान् च *tān ca* we find तांश्च *tāñś ca*; for तान् तथा *tān tathā*, तांस्तथा *tāñś tathā*.\*

### Vocabulary VI.

Verbs:	
चम् <i>cam</i> + आ <i>ā</i> ( <i>ācāmati</i> ) sip,	
चर् <i>rechāti</i> — § 109) go to; fall	drink, rinse the mouth.
to one's lot, fall upon.	
तम् <i>tam</i> ( <i>tāmyati</i> ) be sad.	
क्रम् <i>kram</i> + आ <i>ā</i> ( <i>ākrāmati</i> )	तुष् <i>tuṣ</i> ( <i>tūṣyati</i> ) rejoice, take
stride up to, attack.	pleasure in (w. instr.).
	दिव् <i>div</i> ( <i>dīvyati</i> ) play.

\* This rule really involves an historic survival, the large majority of cases of final न् *n* in the language being for original *ns*. Practically, the rule applies only to न् *n* before च् *c* and त् *t*, since cases involving the other initials are excessively rare.

भ्रम् <i>bhram</i> ( <i>bhrāmyati</i> — § 131) wander about.	ग्रम् <i>gram</i> ( <i>grāmyati</i> ) become weary.
मद् <i>mad</i> ( <i>mādyati</i> ) get drunk.	हृ <i>hr</i> ( <i>hāratī</i> ) take away, steal, plunder.
वध् <i>vyadh</i> ( <i>vidhyati</i> ) hit, pierce.	
शम् <i>śam</i> ( <i>śāmyati</i> ) become quiet, be extinguished, go out.	

## Subst.:

अक्ष *akṣa*, m., die, dice.अधर्म *adharma*, m., injustice, wrong.अलि *ali*, m., bee.अश्रु *aśru*, n., tear.अक्ष *akṣa*, m., bear.कोप *kopa*, m., anger.क्षत्रिय *kṣatriya*, m., warrior, man of the second caste.नृपति *nṛpati*, m., king.नेत्र *netra*, n., eye.मधु *madhu*, n., honey.मुख *mukha*, n., mouth, face.मृत्यु *mṛtyu*, m., death.वसु *vasu*, n., wealth, money.

## Exercise VI.

ऋचा मधुने लुभ्यन्ति । १ । ऋषिरधुना पाणिना जलमाचामति । २ ।  
 नृपा अक्षैस्त्र दीव्यन्ति । ३ । अलिर्मधुना माद्यति । ४ । नरा विषेणाक्षीं  
 लिम्पन्ति । ५ । रामः क्षत्रियान्परशुनाक्रामति । ६ । गुरुः शिष्यांश्च शं-  
 सामः । ७ । अरयो जनानां वसूनि हरन्ति । ८ । नरौ मृत्युमुच्छतः । ९ ।  
 बालस्त्र नेत्राभ्यामश्रूणि पतन्ति । १० । जलेनाग्निः शाम्यति । ११ । ऋषे-  
 रश्वौ आम्यतः । १२ । गुरुः शिष्यस्त्र पापात्ताम्यति । १३ । गजा नगरे भ्रा-  
 म्यन्ति । १४ । मधुना क्षीरेण च लुभ्यन्ति बालाः ॥ १५ ॥

16. The warriors<sup>1</sup> play<sup>3</sup> for money<sup>2</sup> (*instr.*). 17. The king's<sup>2</sup> horses<sup>3</sup> become weary<sup>5</sup> on the road<sup>4</sup> to-day<sup>1</sup>. 18. The warrior<sup>1</sup> pierces<sup>4</sup> his enemy<sup>3</sup> with the spear<sup>2</sup>. 19. Bees<sup>1</sup> are fond of<sup>3</sup> (तुष्) honey<sup>2</sup>. 20. The water<sup>2</sup> of his tears<sup>1</sup> moistens<sup>4</sup> (सिच) his feet<sup>3</sup>. 21. There<sup>2</sup> bees<sup>1</sup> are flitting about<sup>3</sup> (भ्रम्). 22. Two men<sup>1</sup> are cook- ing<sup>5</sup> honey<sup>2</sup> and<sup>4</sup> fruits<sup>3</sup>. 23. When<sup>1</sup> the teacher's<sup>2</sup> anger<sup>3</sup> ceases<sup>4</sup>, then<sup>5</sup> the scholars<sup>7</sup> rejoice<sup>6</sup>. 24. Tears<sup>1</sup> stand<sup>4</sup> in the warriors<sup>2</sup>

- eyes<sup>8</sup>. 25. The enemies<sup>1</sup> overwhelm<sup>4</sup> (वृष्) the king<sup>2</sup> *with* arrows<sup>3</sup>.  
 26. A quarter<sup>2</sup> of the injustice<sup>1</sup> falls upon<sup>4</sup> (ऋ) the king<sup>3</sup> (*acc.*).

## Lesson VII.

141. **Causative Verbs** (native “*cur-class*”). The Hindu grammarians describe a certain present-system which they assign to a so-called “*cur-class*”. This is, however, in fact no present-class at all, but a causative or secondary conjugation, which is not confined to the present-system. But many formations of this sort have no causative value; and it is chiefly these that are grouped by the Hindus in their *cur-class*, which also includes some *denominative-stems* in *dya*, with causative accent. For practical purposes it is well enough to consider these verbs here.

142. The causative-stem is formed by adding अय *dya* to the root, which is usually strengthened; and the strengthening process is in the main as follows:

143. 1. Medial or initial इ *i*, उ *u*, and ऋ *r* have the *guṇa*-strengthening, if capable of it; thus, चुर *cur*, चोरयति *coráyati*; विद् *vid*, वेदयति *vedáyati*; but पौड *pid*, पौडयति *pīḍáyati*.

144. 2. A final vowel has the *vr̥ddhi*-strengthening; thus, धृ *dhr*, धारयति *dhāráyati*. Before अय *aya*, ऐ *ai* and औ *au* become आय *āy* and आव *āv* respectively; thus, भी *bhī*, भाययति *bhāyáyati*; भू *bhū*, भावयति *bhāváyati*.

145. 3. Medial or initial अ *a* in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, चल् *kṣal*, caus. चालयति *kṣāláyati*; but जन् *jan*, caus. जनयति *jānáyati*.

146. The inflection is the usual one of *a*-stems.

147. **Rules of euphonic combination.** In external combination an initial sonant of whatever class (even a vowel or semivowel or nasal) requires the conversion of a preceding final surd to a sonant.



148. Final त् *t*. 1. Final त् *t* becomes ह् *d*, before any initial sonant, except the palatals, the nasals, and ल् *l*: thus, मेघात् अत्र *meghāt atra* becomes मेघाद् अत्र *meghād atra*; पापात् रक्षति *pāpāt rakṣati* or भ्राम्यति *bhrāmyati* or गोपायति *gopāyati* becomes पापाद् रक्षति *pāpād rakṣati* or पापाद्भ्राम्यति *pāpād bhrāmyati* or पापाद्गोपायति *pāpād gopāyati*.

149. 2. Final त् *t* is assimilated to an initial palatal, lingual, or ल् *l* in the next word; thus it becomes च् *c* before च् *c* and छ् *ch*, ज् *j* before ज् *j*, and ल् *l* before ल् *l*: e. g., मेघात् च *meghāt ca* becomes मेघाच्च *meghāc ca*; मेघात् जलम् *meghāt jalam* becomes मेघाज्जलम् *meghāj jalam*; पापात् लोकात् *pāpāt lokāt* becomes पापाज्लोकात् *pāpāl lokāt*.

150 3. Before initial श् *ś*, final त् *t* becomes च् *c*, and the श् *ś* then becomes छ् *ch*; thus, नृपात् शत्रुः *nṛpāt śatruḥ* becomes नृपाच्छत्रुः *nṛpāc śatruḥ*.

151. 4. Before initial nasals त् *t* becomes न् *n*: thus, गृहात् नयति *grhāt nayati* becomes गृहान्नयति *grhān nayati*. But the change into ह् *d* is also permitted, though hardly used; thus, गृहाद्नयति *grhād nayati*.

### Vocabulary VII.

#### Verbs:

कथय <i>kathaya</i> (denom. stem — <i>kathāyati</i> ) relate, tell.	तुल <i>tul</i> ( <i>tolāyati</i> ) weigh.
क्षल् <i>kṣal</i> ( <i>kṣālāyati</i> ) wash.	दण्डय <i>daṇḍaya</i> (denom. — <i>da-ṇḍāyati</i> ) punish.
गणय <i>gaṇaya</i> (denom. — <i>gaṇāyati</i> ) number, count.	नी + आ <i>nī + ā</i> ( <i>āndyati</i> ) bring.
चुर <i>cur</i> ( <i>corāyati</i> ) steal.	पीड <i>pīḍ</i> ( <i>pīḍāyati</i> ) torment, vex.
तड् <i>taḍ</i> ( <i>tāḍāyati</i> ) strike, beat.	पूज् <i>pūj</i> ( <i>pūjāyati</i> ) honor.
	पृप् <i>pṛp</i> ( <i>pārāyati</i> ) overcome; prevail.

## Subst.:

जनक *janaka*, m., father.दण्ड *daṇḍa*, m., stick; punishment.पुण्य *puṇya*, n., merit.फल *phala*, n., fruit; reward.रामायण *rāmāyaṇa*, n., a noted poem.रूपक *rūpaka*, n., gold-piece.लोक *loka*, m., world, people (sing. and pl.).साधु *sādhu*, m., holy man, saint.सुवर्ण *suvarṇa*, n., gold.सूत *sūta*, m., driver, charioteer.स्तेन *stena*, m., thief.Adverb: इव *iva* as, like (postpos.).

## Exercise VII.

स्तेनः सुवर्णं नृपस्य गृहाच्चोरयति।१। गुरुर्दण्डेन शिष्यांस्ताडयति।२। सूतोऽश्वान्पीडयति।३। ऋषिर्जलेन पाणी चालयति।४। ग्रामाज्जनान्नगरं नयन्ति।५। नरौ रूपकाणि गणयतः।६। नृपाच्छूणां दण्डो भवति।७। रामस्य पुत्री जनेभ्यो रामायणं कथयतः।८। सुवर्णं पाणिभ्यां तोलयामः।९। जनकः पुत्रान्कोपादण्डयति।१०। गृहास्त्रोका आगच्छन्ति।११। पुष्टेन साधुर्दुःखानि पारयति।१२। देवानिव नृपतीं लोकः पूजयति॥१३॥

14. Thieves<sup>1</sup> steal<sup>4</sup> the people's<sup>2</sup> money<sup>3</sup>. 15. The two boys<sup>1</sup> wash<sup>3</sup> their mouths<sup>2</sup>. 16. The father<sup>1</sup> tells<sup>5</sup> his sons<sup>2</sup> (*dat.*) the reward<sup>4</sup> of sin<sup>3</sup>. 17. The scholars<sup>1</sup> honor<sup>3</sup> and<sup>5</sup> reverence<sup>4</sup> their teacher<sup>2</sup>. 18. Ye both bring<sup>3</sup> fruits<sup>1</sup> in your hands<sup>2</sup> and<sup>5</sup> count<sup>4</sup> them. 19. Merit<sup>1</sup> protects<sup>3</sup> from misfortune<sup>2</sup> (*abl.*). 20. The charioteers<sup>1</sup> strike<sup>4</sup> the horses<sup>2</sup> with sticks<sup>3</sup>. 21. In anger<sup>1</sup> (*abl.*) the king<sup>2</sup> pierces<sup>5</sup> the thief<sup>3</sup> with a spear<sup>4</sup>.

## Lesson VIII.

152. Verbs, *a*-conjugation. Present Indicative Middle. The present indicative middle of verbs whose stems end in *a* is inflected as follows:

Singular.	Dual.	Plural.
1. वदे <i>vāde</i>	वदावहे <i>vādāvahe</i>	वदामहे <i>vādāmahe</i>
2. वदसे <i>vādase</i>	वदेथे <i>vādethe</i>	वदध्वे <i>vādadhve</i>
3. वदते <i>vādāte</i>	वदेते <i>vādetē</i>	वदन्ते <i>vādānte</i>

153. The ending of the 3rd pl. is properly अन्ते *ante* (cf. नि *nti* for अन्ति *anti* in the act.); before the ए *e* of the 1st sing. the stem-final is dropped. एथे *ethe* and एते *ete* are hard to explain.

154. With verbs inflected in both voices, the chief force of the middle is this, that the action is performed for the benefit of the actor himself; thus, यजति *yājati* 'he sacrifices' (for some one else); यजते *yajate* 'he sacrifices for himself'. But many verbs are conjugated only in the middle, like the Latin and Greek deponents.

155. The verb मृ *mr*, 'die', makes म्रियते *mriyāte* in the present; and जन् *jan*, 'give birth', substitutes as present mid. जायते *jāyate*, 'be born'.

156. Combination of final and initial vowels. Two simple vowels, either or both of them short or long, coalesce and form the corresponding long vowel. For the *a*-vowels, see above, § 105. Thus: 1. इ *i* or ई *ī* + इ *i* or ई *ī* = ई *ī*; e. g. गच्छति इति *gacchati iti* becomes गच्छतीति *gacchatīti*. 2. उ *u* or ऊ *ū* + उ *u* or ऊ *ū* = ऊ *ū*; e. g. साधु उक्तम् *sādhu uktam* becomes साधूक्तम् *sādhūktam*.\*

157. The *i*-vowels, the *u*-vowels, and ऋ *r*, before a dissimilar vowel or diphthong, are regularly converted each into its own corresponding semivowel, य *y* or व *v* or र *r*. Thus, तिष्ठति अत्र *tiṣṭhati atra* becomes तिष्ठत्यत्र *tiṣṭhaty atra* (four syllables); नदी अत्र *nadī atra* becomes नद्यत्र *nady atra*; मधु अत्र *madhu atra* becomes मध्वत्र *madhv atra*; कर्तृ इह *kartṛ iha* becomes कर्त्रिह *kartr iha*.

\* And theoretically 3. ऋ *r* + ऋ *r* = ॠ *ṛ*, but probably this has no occurrence.

158. Final ए *e* and ओ *o* remain unchanged before an initial short अ *a*, but the अ *a* disappears. Thus, वने अत्र *vane atra* becomes वने ऽत्र *vane 'tra*; भानो अत्र *bhāno atra* becomes भानो ऽत्र *bhāno 'tra*. By far the commonest case of final ओ *o* is where it represents final अस *as* (see § 118).

159. The final इ *i* or उ *u*-element of a diphthong is changed to its corresponding semivowel य् *y* or व् *v*, before any vowel or diphthong, except when the rule of § 158 would apply. Thus, ऐ *e* becomes अय् *ay*, and ए *āi*. आय् *āy*; ओ *o* becomes अव् *av*, and औ *āu*, आव् *āv*. Thus, in internal combination, ने-अ *ne-a* becomes नय *naya*; भो-अ *bho-a* becomes भव *bhava*; so नै-अय *nāi-aya* yields नायय *nāy-aya*, and भौ-अय *bhāu-aya* yields भावय *bhāv-aya*.

160. In *external* combination, the resulting semivowel is in general dropped; and the resulting hiatus remains. Thus, वने इति *vane iti* becomes वन इति *vana iti* (through the intermediate stage वनयिति *vanay iti*); भानो इति *bhāno iti* becomes भान इति *bhāna iti* (through भानविति *bhānav iti*). The case of final ऐ *e* is by far the more frequent. See also § 164.

161. Certain final vowels maintain themselves unchanged before any following vowel. Such are 1. ई *ī*, ऊ *ū*, and ए *e* as dual endings, both of declension and of conjugation; thus, गिरी इह *girī iha*, साधू अत्र *sādhū atra*; फले अत्र *phale atra*. 2. The final, or only, vowel of an interjection; thus, हे इन्द्र *he indra*, हे अग्ने *he agne*.

### Vocabulary VIII.

#### Verbs (deponents):

अर्थय् *arthaya* (denom. — *arthā-yate*) ask for (w. two accus.).  
 ईक्ष् *ikṣ* (*ikṣate*) see, behold.  
 कम्प् *kamp* (*kāmpate*) tremble.  
 जन् *jan* (*jāyate*) be born, arise,

spring up (mother in loc.).

भाष् *bhāṣ* (*bhāṣate*) speak.

मृ *mṛ* (*mriyāte*) die.

यत् *yat* (*yātate*) strive for (w. dat.).

युध् *yudh* (*yūdhya*) fight (w.

instr. of accompaniment).



रम् <i>rabh</i> + आ <i>ā</i> ( <i>ārābhate</i> ) take hold on, begin.	वन्द् <i>vand</i> ( <i>vāndate</i> ) greet, honor.
रुच् <i>ruc</i> ( <i>rócate</i> ) please (dat., gen.).	शिक्ष् <i>çikṣ</i> ( <i>çikṣate</i> ) learn.
लभ् <i>labh</i> ( <i>lābhate</i> ) receive, take.	सह् <i>sah</i> ( <i>sāhate</i> ) endure.
	सेव् <i>sev</i> ( <i>sévate</i> ) serve, honor.

## Subst.:

अनर्थ <i>anartha</i> , m., misfortune.	मनुष्य <i>manuṣya</i> , m., man ( <i>homo</i> ).
उद्योग <i>udyoga</i> , m., diligence.	यज्ञ <i>yajña</i> , m., sacrifice.
कल्याण <i>kalyāṇa</i> , n., advantage; salvation.	वन <i>vana</i> , n., woods, forest.
तरु <i>taru</i> , m., tree.	विनय <i>vinaya</i> , m., obedience.
द्विज <i>dvija</i> , m., Aryan.	वीचि <i>vīci</i> , m., wave.
द्विजाति <i>dvijāti</i> , m., Aryan.	शास्त्र <i>çāstra</i> , n., science; text-book.
धर्म <i>dharma</i> , m., right; law; virtue.	सूद्र <i>çūdra</i> , m., man of the fourth caste.
धैर्य <i>dhāirya</i> , n., steadfastness.	हित <i>hita</i> , n., advantage.
पशु <i>paṣu</i> , m., beast.	
बल <i>bala</i> , n., strength, might.	

Adverb: न *na*, not.

## Exercise VIII.

वायोर्बलेन तरवः कम्पन्ते । १ । असिनाद्यारयो म्रियन्त इत्यच्\* नृपो भाषते । २ । वसूनां राशीन्नुपतीन्कवयो ऽर्थयन्ते । ३ । शास्त्रे (§ 161) अधुना शिचामह इति पत्ते हरिर्लिखति । ४ । पापाद्दुःखं जायते । ५ । शिष्याणां विनय उद्योगश्च गुरुभ्यो रोचेते । ६ । अधर्माय न धर्माय यतेथे । ७ । विष्णोः (abl.) सूक्ते ऋषी लभेते । ८ । अचर्षिर्मानुं वन्दते । ९ । अग्नी ईक्षते बालः । १० । धनेन पशूं लभस्वे यज्ञाय । ११ । सदा गुरोः पादौ बालाः सेवन्ते । १२ । फले अत्र मनुष्यस्य पाख्योस्तिष्ठतः । १३ । संहते अनर्थं साधू । १४ । वनेष्विहर्षा वसन्ति । १५ । क्षत्रिया ऋषी सेवन्ते ॥ १६ ॥

17. The two houses<sup>4</sup> yonder<sup>5</sup> tremble<sup>6</sup> by the power<sup>3</sup> (*instr.*)

\* इति, 'thus', is very commonly used as a particle of quotation, following the words quoted.

of the ocean's<sup>1</sup> waves<sup>2</sup>. 18. The father<sup>3</sup> beholds<sup>4</sup> his son's<sup>1</sup> face.<sup>2</sup>  
 19. "We strive<sup>3</sup> after the advantage<sup>2</sup> of the scholars<sup>1</sup>;" thus<sup>4</sup>  
 (इति) speak<sup>6</sup> the teachers<sup>5</sup>. 20. The children<sup>2</sup> ask<sup>4</sup> their father<sup>1</sup>  
 for food<sup>3</sup> (*accus.*). 21. In the forest<sup>1</sup> yonder<sup>2</sup> elephants<sup>3</sup> are  
 fighting<sup>5</sup> with bears<sup>4</sup>. 22. The two Çūdras<sup>3</sup> serve<sup>4</sup> the two Aryans<sup>1</sup>  
 here<sup>2</sup>. 23. Fruits<sup>1</sup> please<sup>3</sup> the children<sup>2</sup>. 24. Whence<sup>1</sup> do ye receive<sup>3</sup>  
 money<sup>2</sup>? 25. Now<sup>1</sup> the two seers<sup>2</sup> begin<sup>4</sup> the sacrifice<sup>3</sup>.

## Lesson IX.

162. Feminines in आ *ā*, declined like सेना *senā*, 'army.'

	Singular.	Dual.	Plural.
N.	सेना <i>senā</i>	सेने <i>sene</i> ( <i>ā + ī</i> )	सेनास् <i>senās</i>
A.	सेनाम् <i>senām</i>	" "	" "
I.	सेनया <i>senāyā</i>	सेनाभ्याम् <i>senābhyām</i>	सेनाभिस <i>senābhis</i>
D.	सेनायै <i>senāyāi</i>	" "	सेनाभ्यस् <i>senābhyas</i>
Ab.	सेनायास् <i>senāyās</i>	" "	" "
G.	" "	सेनयोस् <i>senāyos</i>	सेनानाम् <i>senānām</i>
L.	सेनायाम् <i>senāyām</i>	" "	सेनासु <i>senāsu</i>
V.	सेने <i>sene</i>		

163. Adjectives in अ *a* are declined in the masc. like देव, in the fem. like सेना, in the neuter like फल. But often the fem. stem ends in ई *ī*, and is declined like नदी (in Less. XI).

164. Final ऐ *ai* and औ *au*, according § 159, become आय् *āy* and आव् *āv* respectively before any following vowel or diphthong.

The य् or व् may then be dropped, leaving a hiatus. The य् is in fact always dropped, but the व् not often. Thus, सेनायै अच becomes, through the medium of सेनायाय् अच. सेनाया अच; देवी अच becomes देवावच.

165. Initial क्, after short vowels, the preposition आ, and the

prohibitive particle मा, becomes क्कः thus, अत्र छाया becomes अत्र क्काया; आ + छादयति = आक्कादयति.

166. An initial न् of a root generally becomes ण् after a verbal prefix containing र्, either original or representing स्; such as अन्तर् 'between', निस्, परा, etc. Thus, प्रणयति, निर्यायति.

167. The following prefixes are often used before verbs: अनु 'after, along, toward'; अव 'down, off'; उद् 'up, up forth or out'; उप 'to, toward'; नि 'down; in, into'; निस् 'out, forth'; परा 'to a distance, away'; परि 'round about, around'; प्र 'forward, forth'; सम् 'along with, completely.'

### Vocabulary IX.

#### Active Verbs:

गम् + अव (*avagacchati*) under-stand.

तृ + अव (*avatāṛati*) descend.

नी + उप (*upandjati*) introduce, consecrate.

+ परि (*pariṇḍyati*) lead about; marry.

पत् + उद् (*utpātati*) fly up.

रूढ् + अव (*avaróhati*) descend.

#### Deponents:

गम् + सम् (*saṃgacchate*) come together, meet.

जि + परा (*parājdyate*) be conquered (*rarely w. act. sense: conquer*).

पद् + प्र (*prapadyate*) flee for refuge (*acc.*) to (*acc. of person*).

भिच् (*bhikṣate*) beg, get by begging.

मृगय (*denom. — mrgdyate*) hunt for, seek.

वृत् (*vārtate*) exist, subsist, be, become.

शुम् (*śobhate*) be brilliant, shine; be eminent.

#### Subst.:

दशु m., arrow.

कन्या f., daughter, maiden.

गङ्गा *gaṅgā* f., n. pr., the Ganges.

गृहस्थ m., householder, head of family.

छाया f., shade.

प्रयाग m., *nom. pr.*, Prayāga (a city, Allahābād).

भय n., fear.

भार्या f., wife, woman.

भाषा f., speech, language.

भिर्बा f., alms.

यमुना f., *n. pr.*, Yamunā a river, the Jumna).

रण m., n., battle.

रथा f., street.

विद्या f., knowledge, learning.

विहग m., bird.

व्याध m., hunter.

शरण n., protection.

संध्या f., twilight.

स्वर्ग m., heaven.

हृदय n., heart.

Adj.:

कृष्ण, f. °आ, black.

पाप, f. °आ, bad, wicked.

प्रभूत, f. °आ, much, abundant; pl. many.

Adv.:

सह together with (*postpos.*, *w. insr.*).

सहसा suddenly, quickly.

### Exercise IX.

रत्नं रत्नेन संगच्छते\*।१। यदा विहगा व्याधं पश्यन्ति तदा सहसो-  
त्पतन्ति।२। सत्वं हृदयेषु मृगयन्त ऋषयः।३। हरेः कन्यां रामः परि-  
णयति।४। विष्णोर्हरिश्च भार्ये कन्याभिः सहागच्छतः।५। रामो वि-  
ष्णुश्च देवाञ्शरणं प्रपद्येते।६। भिद्यता रामस्य शिष्यौ वर्तेते।७।  
यदा जना गङ्गायां म्रियन्ते तदा स्वर्गं लभन्ते।८। कन्याया (§164) अन्नं  
यच्छत्युपेभार्या।९। वन ऋक्षेष्विषून्मुञ्चन्ति व्याधाः कृष्णौ च म्रियेते।१०।  
द्विजातीनां भाषां शूद्रा नावगच्छन्ति।११। हे शिष्या नगरस्य रथासु  
साधूनां भार्याभ्यो ऽद्य भिर्बां लभध्वे।१२। अत्र छायायां प्रभूता विह-  
गास्तिष्ठन्ति।१३। चत्रियस्य बालावृषिरुपनयति॥ १४॥

15. The two scholars<sup>1</sup> beg<sup>6</sup> much<sup>2</sup> alms<sup>3</sup> from the wives<sup>5</sup> of  
the householders<sup>4</sup>. 16. At Prayāga<sup>1</sup> the Ganges<sup>2</sup> unites<sup>4</sup> with the  
Yamunā<sup>3</sup>. 17. Bad<sup>1</sup> men<sup>2</sup> do not<sup>4</sup> reach<sup>5</sup> (लभ्) heaven<sup>3</sup>. 18. O  
Viṣṇu<sup>1</sup>, to-day<sup>3</sup> Īva<sup>2</sup> marries<sup>7</sup> Gaṅgā<sup>6</sup>, Hari's<sup>4</sup> daughter<sup>5</sup>. 19. In the  
battle<sup>1</sup> the kings<sup>3</sup> fight<sup>4</sup> with arrows<sup>2</sup> and<sup>6</sup> conquer<sup>7</sup> their enemies<sup>5</sup>.

\* "Birds of a feather flock together".



20. Here<sup>2</sup> in the street<sup>3</sup> the two kings<sup>1</sup> dismount<sup>6</sup> from *their* black<sup>4</sup> horses<sup>5</sup>. 21. The seer's<sup>2</sup> two sons<sup>3</sup> are eminent<sup>4</sup> in learning<sup>1</sup> (*instr.*). 22. From fear<sup>3</sup> of the wicked<sup>1</sup> hunters<sup>2</sup> (*abl.*) two birds<sup>4</sup> fly up<sup>5</sup>. 23. At twilight<sup>1</sup> (*loc. du.*) the seers<sup>2</sup> (§ 13, 3) reverence<sup>4</sup> the gods<sup>3</sup>. 24. In the street<sup>2</sup> of the village<sup>1</sup> the teacher<sup>3</sup> and<sup>5</sup> the scholar<sup>4</sup> meet<sup>6</sup>. 25. We two sacrifice<sup>2</sup> to the gods<sup>1</sup> *for ourselves*; we do not<sup>4</sup> sacrifice<sup>5</sup> for Hari<sup>3</sup>.

## Lesson X.

168. Verbs. Passive Inflection. A certain form of present-system, inflected with middle endings, is used only with a passive meaning, and is formed from all roots for which there is occasion to make a passive conjugation. Its sign is an accented य *yá* added to the root, without any reference to the classes according to which the active and middle forms are made. The inflection is precisely like that of other *a*-stems. Thus, तन्ये *tanyé*, तन्यसे *tanyáse*, तन्यते *tanyáte*, etc.

169. Outside the present-system middle forms may be used in a passive sense; but there is a special form for the aor. pass. in the 3rd sing.

170. The form of root to which the passive-sign is appended is usually a weak one. Thus a penultimate nasal is dropped; and certain abbreviations which are made in the weak forms of the perfect, or in the past passive participle, are found also in the passive present-system. E. g. from अज्, pass. अज्यते; from बन्ध्, बध्यते.

171. In the roots वच्, वद्, वप्, वस्, वह्, and स्वप्, the व *va* becomes उ *u* in the pres.; thus, उच्यते, उद्यते, उष्यते (see note to § 102), सुष्यते. Similarly, यज् makes इज्यते, and ग्रह् and प्रक् make गृह्यते and पृच्छ्यते; शास् makes शिष्यते.

172. Final इ and उ of roots are generally lengthened; thus, जि, जीयते; सु, सूयते.

173. Final ऋ is in general changed to रि; thus, कृ, क्रियते; but if preceded by two consonants it takes गुण; thus, स्मृ, स्मर्यते. The roots in "variable r", which the natives write with ऋ ऌ, change ऋ to ईर, or, if a labial letter precede, to ऊर; thus, वृ, तीर्यते; कृ, 'strew', कीर्यते; but पृ, पूर्यते.

174. Final आ of roots is usually changed to ई; thus, दा, दीयते; गा, गीयते; धा, धीयते. But ध्या makes ध्यायते; and so some other roots in आ.

175. The roots तन् and खन् usually form their passives from parallel roots in आ; thus, तायते. But तन्यते and खन्यते occur.

176. Verbs of causative inflection, and denominatives in अय, form their passive by adding य to the causative or denominative stem after अय has been dropped; thus, चोर्यते 'is stolen'; गण्यते 'is counted'.

177. The personal passive construction, with the logical subject in the instrumental, is particularly common with transitive verbs; and not less so the impersonal passive construction, both with transitive and intransitive verbs. Thus, नरेण स्वर्गो लभ्यते 'Heaven is reached by the man'; आगम्यते 'one comes hither'; सुष्यते 'one sleeps'; श्रूयते 'it is heard', i. e. 'they say'. The predicate to the instrumental subject of such a construction is of course also instrumental; thus, रामेणर्षिणा जीव्यते 'Rāma lives as a seer'.

### Vocabulary X.

Verbs, with passives:	
कृ (p. <i>kriyāte</i> ) make, do, perform.	ग्रह् (p. <i>grhyāte</i> ) take, receive, seize.
खन् ( <i>khānati</i> ; p. <i>khāyāte</i> , <i>khanyāte</i> )	दंश् (dāṣati; p. <i>daṣyāte</i> ) bite.
dig.	2दा ( <i>dyāti</i> ; p. <i>dyāte</i> ) cut.
गा ( <i>gāyati</i> ; p. <i>giyāte</i> ) sing.	दीव् ( <i>diryati</i> ; p. <i>diryāte</i> ) play.
	1धा (p. <i>dhāyāte</i> ) put, place.

२धा ( <i>dhāyati</i> ; p. <i>dhāyāte</i> ) suck.	वप् ( <i>vāpati</i> ; p. <i>vāpyāte</i> ) sow, scatter.
धा ( <i>dhāyati</i> ; p. <i>dhāyāte</i> ) think, ponder.	शास् ( <i>p. śisyāte</i> ) rule; punish.
१पा (p. <i>piyāte</i> ) drink.	श्रु (p. <i>śrūyāte</i> ) hear.
१पृ (Hindu पृ; p. <i>pūryāte</i> ) fill.	स्तु (p. <i>stūyāte</i> ) praise.
बन्ध् ( <i>p. badhyāte</i> ) bind; entangle; catch.	स्वप् (p. <i>supyāte</i> ) sleep.
१मा (p. <i>māyāte</i> ) measure.	१हा (p. <i>hāyāte</i> ) abandon, give up; neglect.
वच् (p. <i>ucyāte</i> ) speak.	ह्र or ह्रा ( <i>hṛdyati</i> ; p. <i>hūyāte</i> ) call.
	+ आ call, summon.

## Subst.:

आज्ञा f., command.
आशा f., hope.
काष्ठ n., fagot; wood.
गीत n., song.
घट m., pot, vessel.
घृत n., melted butter; ghee.
धान्य n., grain.
पाश m., noose, cord, snare.

भार m., burden.
भिक्षु m., beggar, ascetic.
भूत्य m., servant.
माला f., garland.
राज्य n., kingdom.
शिशु m., child.
सर्प m., snake.

## Adj.:

विधेय, f. °आ, obedient.
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## Exercise X.

रामेण पुत्रावद्योपनीयते इति श्रूयते । ऋषिर्नृपेण धर्मं पृच्छते । २ ।  
घटौ घृतेन पूर्यते । ३ । विहगाः पाशैर्बध्यन्ते । ४ । जनैर्नगरं गम्यते । ५ ।  
हे शिष्या गुरुणा ह्यध्वे । ६ । नरैः कटाः क्रियन्ते । ७ । कविभिर्नृपाः  
सदा स्तूयन्ते । ८ । प्रभूता भिक्षा गृहस्थस्य भार्यया भिक्षुभ्यो दीयते । ९ ।  
कन्याभ्यां गीतं गीयते । १० । स्तेनैर्लोकानां वसु चोर्यते । ११ । इषुभी रणे  
ऽरयो नृपतिना जीयन्ते । १२ । हे देवौ साधुभिः सदा स्मर्येथे । १३ ।  
दण्डेन बालाः शिष्यन्ते । १४ । प्रभूतः काष्ठानां भारो नरेणोह्यते । १५ ।  
अश्वेन जलं पीयते । १६ । धर्मेण राज्यं शिष्यते नृपेण । १७ । सर्पेण  
दश्यते नरौ । १८ । सूतेनाश्वस्ताड्यते ॥ १९ ॥

(Use passive constructions throughout.)

20. Grain<sup>2</sup> is scattered<sup>3</sup> for the birds<sup>1</sup>. 21. Garlands<sup>1</sup> are twined<sup>3</sup> (use वन्ध्) by the maidens<sup>2</sup>. 22. Again<sup>2</sup> Hari<sup>1</sup> is praised<sup>4</sup> by Rāma<sup>3</sup>. 23. Viṣṇu<sup>1</sup> drinks<sup>4</sup> water<sup>3</sup> from his hand<sup>2</sup>. 24. 'Pleasantly<sup>1</sup> (सुखेन) one sleeps<sup>3</sup> in the shade<sup>2</sup>'; so<sup>4</sup> say<sup>5</sup> the people<sup>6</sup>. 25. Both seers<sup>1</sup> sacrifice<sup>2</sup>. 26. The father<sup>1</sup> sets<sup>4</sup> hopes<sup>2</sup> on his child<sup>3</sup> (loc.). 27. The scholar<sup>3</sup> neglects<sup>4</sup> the teacher's<sup>1</sup> command<sup>2</sup>. 28. The two scholars<sup>1</sup> think<sup>3</sup> about their text-book<sup>2</sup> (nom.). 29. Grain<sup>2</sup> is sown<sup>3</sup> in the fields<sup>1</sup>. 30. They play<sup>2</sup> with dice<sup>1</sup> (impers. pass.). 31. The king's<sup>1</sup> commands<sup>2</sup> are received<sup>5</sup> by the obedient<sup>3</sup> servants<sup>4</sup>. 32. The man<sup>1</sup> digs<sup>3</sup> in the field<sup>2</sup>.

## Lesson XI.

178. Verbs. Imperfect Active, *a*-conjugation. The imperfect is formed from the present-stem by prefixing the augment अ, and adding a set of secondary endings.

179. If the present-stem begin with a vowel, the augment unites with it to form always the *vrddhi*-vowel, not the *guṇa*: thus अ + इ or ई or ए = ऐ; अ + उ or ऊ = औ; अ + ऋ = आर्.

180. If a preposition be prefixed, the augment comes between preposition and verb, as in Greek; thus, from उप-नी, impf.-stem उपानय, i. e. उप + अ + नय; वि-नी, impf.-stem वियनय.

181. The inflection in the active is as follows:

	Sing.	Dual.	Plural.
1.	अवदम् <i>āvadam</i>	अवदाव <i>āvadāva</i>	अवदाम <i>āvadāma</i>
2.	अवदस् <i>āvadas</i>	अवदतम् <i>āvadatam</i>	अवदत <i>āvadata</i>
3.	अवदत् <i>āvadat</i>	अवदताम् <i>āvadatām</i>	अवदन् <i>āvadan</i>

182. The imperfect is the tense of narration; it expresses past time simply, without any further implication.

183. Polysyllabic Feminines in ई, declined like नदी, 'river.'



	Sing.	Dual.	Plural.
N.	नदी <i>nadī</i>	नद्यौ <i>nadyāu</i>	नद्यस् <i>nadyas</i>
A.	नदीम् <i>nadīm</i>	" "	नदीस् <i>nadīs</i>
I.	नद्या <i>nadyā</i>	नदीभ्याम् <i>nadībhyām</i>	नदीभिस् <i>nadībhis</i>
D.	नद्यै <i>nadyāi</i>	" "	नदीभ्यस् <i>nadībhyas</i>
Ab.	नद्यास् <i>nadyās</i>	" "	" "
G.	" "	नद्योस् <i>nadyos</i>	नदीनाम् <i>nadīnām</i>
L.	नद्याम् <i>nadyām</i>	" "	नदीषु <i>nadīṣu</i>
V.	नदि <i>nadi</i>		

184. Final nasals. The nasals **ङ**, **ण**, and **न**, occurring as finals after a short vowel, are doubled before any initial vowel: thus, **अतिष्ठन्** **अत्र** becomes **अतिष्ठन्नत्र**.

## Vocabulary XI.

Verbs:	
कृत् + अव ( <i>avakṛntāti</i> ) cut off or down.	विश् + प्र ( <i>praviṣṭi</i> ) enter. + उप seat oneself.
पठ ( <i>pāṭhati</i> ) recite, read.	हृ + आ ( <i>āhārati, -te</i> ) fetch, bring.

Subst.:	
अर्थ m., purpose; meaning; wealth.	पत्नी f., wife, consort.
इन्द्र m., <i>nom. pr.</i> , the god Indra.	पुत्री f., daughter.
इन्द्राणी f., <i>nom. pr.</i> , the goddess Indrāṇī.	पुस्तक n., book (manuscript).
काव्य n., poem.	पूर m., flood, high water.
ग्रन्थ m., literary work, book.	पृथिवी f., earth; ground.
जननी f., mother.	ब्राह्मण m., priest, Brāhman.
दासी f., female slave, servant.	मत्स्य m., fish.
देवी f., goddess, queen.	वापी f., cistern.
नगरी f., city.	सभा f., council, meeting.
नारी f., woman, wife.	सेना f., army.
	स्तोत्र n., song of praise.

## Exercise XI.

नृपतिर्नगरीं सेनयाजयत् । १ । कवयः सभायां काव्यान्यपठन् । २ ।  
 दास्यो ज्ञमानयन् । ३ । देवीर्देवांश्च हरिरपूजयत् । ४ । साधोः पत्न्या  
 भिब्वे रूपकाणि दीयन्ते । ५ । नदीषु मत्स्यानपञ्चाम । ६ । पुस्तकं पुत्र्या  
 अयच्छद्विष्णुः । ७ । नगर्या रथ्यासु गजावभ्राम्यताम् । ८ । पृथिव्याः  
 प्रभूता विहगा उदपतन् । ९ । गृहं नद्याः पूरेणोह्यते । १० । पत्नीभिर्नरा  
 नगर आगच्छन् । ११ । यदा शिवो विष्णुश्च यन्ममपठतां तदार्थं नावा-  
 गच्छाव । १२ । शिष्या गुरोर्गृहं प्राविशन्नुपाविशश्च कटयोः पृथि-  
 व्याम् ॥ १३ ॥

14. When<sup>1</sup> ye besought<sup>4</sup> (प्रपद्) the king<sup>2</sup> for protection<sup>3</sup> (*acc.*),  
 then<sup>5</sup> ye were<sup>7</sup> (स्था) in misfortune<sup>6</sup>. 15. In the two rivers<sup>1</sup> Gaṅgā<sup>2</sup>  
 and<sup>4</sup> Yamunā<sup>3</sup> it is<sup>6</sup> (वर्तते) high-water<sup>5</sup>. 16. The two women<sup>1</sup> sang<sup>4</sup>  
 a song of praise<sup>3</sup> about Rāma<sup>2</sup> (*gen.*). 17. O<sup>1</sup> seers<sup>2</sup>, why<sup>3</sup> do ye  
 both sacrifice<sup>6</sup> to the goddesses<sup>1</sup> with melted butter<sup>5</sup>? 18. The queen's<sup>1</sup>  
 women-servants<sup>2</sup> brought<sup>6</sup> jewels<sup>3</sup> and<sup>5</sup> precious stones<sup>4</sup>. 19. In  
 anger<sup>1</sup> (*abl.*) the teacher<sup>2</sup> struck<sup>4</sup> the scholar<sup>5</sup> with his hand<sup>3</sup>.  
 20. The two servants<sup>1</sup> brought<sup>5</sup> water<sup>4</sup> from the cistern<sup>3</sup> in pots<sup>2</sup>.  
 21. Ye cut off<sup>4</sup> (*impf.*) wood<sup>3</sup> from the trees<sup>2</sup> with the axe<sup>1</sup>. 22. The  
 seer<sup>1</sup> praised<sup>6</sup> Indrāṇi<sup>4</sup>. Indra's<sup>2</sup> consort<sup>3</sup>, with hymns<sup>5</sup>.

## Lesson XII.

185. Feminine Substantives in इ *i* and उ *u* are declined as in  
 the paradigms on the next page. The two series of forms exhibit  
 complete parallelism: where the one shows *i*, *y*, *e*, or *ay*, the other  
 shows respectively *u*, *v*, *o*, or *av*; cf. §§ 50, 51. In the D., Ab-  
 G., and L. sing., these stems sometimes follow नदी; thus *matyāi*,  
*-yās*, *-yām*; *dhenvāi*, *-vās*, *-vām*.

186. Feminines in इ *i* and उ *u*: मति 'opinion'; धेनु 'cow'.

	Sing.	Dual.	Plural.
N.	मतिस् <i>matīs</i>	मती <i>matī</i>	मतयस् <i>matayas</i>
A.	मतिम् <i>matim</i>	" "	मतीस् <i>matīs</i>
I.	मत्या <i>matyā</i>	मतिभ्याम् <i>matibhyām</i>	मतिभिस् <i>matibhis</i>
D.	मतये <i>mataye</i>	" "	मतिभ्यस् <i>matibhyas</i>
Ab.	मतेस् <i>mates</i>	" "	" "
G.	" "	मत्योस् <i>matyos</i>	मतीनाम् <i>matīnām</i>
L.	मतौ <i>matāu</i>	" "	मतिषु <i>matiṣu</i>
V.	मते <i>mate</i>		

N.	धेनुस् <i>dhenus</i>	धेनू <i>dhenū</i>	धेनवस् <i>dhenavas</i>
A.	धेनुम् <i>dhenum</i>	" "	धेनूस् <i>dhenūs</i>
I.	धेन्वा <i>dhenvā</i>	धेनुभ्याम् <i>dhenubhyām</i>	धेनुभिस् <i>dhenubhis</i>
D.	धेनवे <i>dhenave</i>	" "	धेनुभ्यस् <i>dhenubhyas</i>
Ab.	धेनोस् <i>dhenos</i>	" "	" "
G.	" "	धेन्वोस् <i>dhenvos</i>	धेनूनाम् <i>dhenūnām</i>
L.	धेनौ <i>dhenāu</i>	" "	धेनुषु <i>dhenuṣu</i>
V.	धेनो <i>dhenō</i>		

187. Adjectives in इ *i* and उ *u* are often inflected in the feminine like मति and धेनु. But adjectives in उ *u* preceded by one consonant often form a derivative feminine stem by adding ई *ī*. Thus, बङ्ग 'much', N. masc. बङ्गस्, f. बङ्गी, n. बङ्ग; गुरु 'heavy', m. गुरुस्, f. गुर्वी, n. गुरु. This fem. is then declined like नदी.

### Vocabulary XII.

Verbs:	दिश् + उप ( <i>upadiṣāti</i> ) teach, instruct.
क्लृप् ( <i>kālpate</i> ) be in order; tend or conduce to ( <i>w. dat.</i> ).	2विद् ( <i>vindāti, vindāte</i> ) acquire.

## Subst.:

कलह m., quarrel.
काव्य n., poem.
कीर्ति f., glory.
गोप m., cowherd, shepherd; guardian.
जाति f., birth; caste; kind.
धृति f., decision of character; courage.
पार्थिव m., prince.
बुद्धि f., prudence, intelligence.
भक्ति f., devotion, honor.
भाग m., part, piece.
भूति f., prosperity, blessing.
भूमि f., earth, ground, land.

मच्छिका f., fly, guat.
मुक्ति f., salvation, deliverance.
यष्टि f., stick, staff.
रश्मि m., ray; rein.
रात्रि f., night.
व्रण m., wound.
शान्ति f., repose.
श्रुति f., hearing; holy writ.
स्मृति f., tradition; law-book.
स्वप्न m., sleep; dream.
हनु f., jaw.
Adj.:
नीच. f. °आ, low.
मुख्य, f. °आ, principal, first.
लघु m., f., n., or f. °घ्वी, light.

## Exercise XII.

मच्छिका व्रणमिच्छन्ति धनमिच्छन्ति पार्थिवाः ।

नीचाः कलहमिच्छन्ति शान्तिमिच्छन्ति साधवः ॥ १ ॥

शान्त्यर्षय इह शोभन्ते । १ । श्रुतौ बह्वीषु स्मृतिषु च धर्म उपदि-  
श्यते । २ । राज्ञां स्वप्नं न लभामहे । ३ । बह्वीं कीर्तिं धृत्याविन्दन्मृप-  
तिः । ४ । पुण्येन मुक्तिं लभध्वे । ५ । बह्वनिषून्त्रे ऽरिष्वक्षिपन्मृपतिः । ६ ।  
हन्वामश्वां लघ्वा यथ्याताडयम् । ७ । नृपतेर्बुद्ध्या चक्षियाणां कलहो  
ऽशम्यत् । ८ । शूद्राणां जातयो नीचा गण्यन्ते । ९ । द्विजातीनां जातिषु  
ब्राह्मणा मुख्याः । १० । धर्मो भूत्यै कल्पते । ११ । जात्या चक्षियाँ वर्तेथे । १२ ।  
भूमिर्भागं ब्राह्मणायायच्छत्पार्थिवः । १३ । अश्वा अश्राम्यन्भूमावप-  
तेश्च ॥ १४ ॥

15. Viṣṇu<sup>3</sup> rejoices<sup>4</sup> at the devotion<sup>2</sup> (*instr.*) of the pious<sup>1</sup> (*pl.*),  
and<sup>6</sup> gives<sup>7</sup> deliverance<sup>5</sup>. 16. Men<sup>3</sup> of many<sup>1</sup> castes<sup>2</sup> dwelt<sup>5</sup> in the  
city<sup>4</sup>. 17. The birds<sup>1</sup> see<sup>3</sup> the hunter<sup>2</sup>, and<sup>5</sup> fly up<sup>6</sup> from the  
ground<sup>4</sup>. 18. By the power<sup>2</sup> of intelligence<sup>1</sup> we overcame<sup>4</sup> advers-



ity<sup>3</sup>. 19. The cowherd<sup>1</sup> guards<sup>4</sup> the cows<sup>3</sup> in the wood<sup>2</sup>. 20. By intelligence<sup>1</sup> and<sup>3</sup> diligence<sup>2</sup> ye acquire<sup>6</sup> much<sup>4</sup> glory<sup>5</sup>. 21. The poem<sup>1</sup> tends<sup>4</sup> to the poet's<sup>2</sup> glory<sup>3</sup> (*two datives*). 22. For prosperity<sup>1</sup> we bow before<sup>3</sup> Īiva<sup>2</sup> (*acc.*). 23. The reins<sup>1</sup> are being fastened<sup>4</sup> (बन्ध्) to the horse's<sup>2</sup> jaws<sup>3</sup> (*loc.*). 24. In the night<sup>1</sup> we both read<sup>3</sup> (*impf.*) holy writ<sup>2</sup>.

## Lesson XIII.

188. Verbs, *a*-conjugation. Imperfect Middle. The imperfect middle of verbs in *a* is as follows:

Sing.	Dual.	Plural.
1. अलभे <i>ālabhe</i> ( <i>a + i</i> )	०भावहि <i>ālabhāvahi</i>	०भामहि <i>ālabhāmahi</i>
2. अलभथास् <i>ālabhathās</i>	०मेथाम् <i>ālabhethām</i>	०भध्वम् <i>ālabhadhvam</i>
3. अलभत <i>ālabhata</i>	०मेताम् <i>ālabhetām</i>	०भन्त <i>ālabhanta</i>

With एथाम् and एताम् of the dual, cf. एथे and एते of the pres. ind. mid.

189. Root-words in ई *ī* are declined as follows:

	Sing.	Dual.	Plural.
N. V.	धीस् <i>dhīṣ</i>	धियौ <i>dhīyāu</i>	धियस् <i>dhīyas</i>
A.	धियम् <i>dhīyam</i>	" "	" "
I.	धिया <i>dhīyā</i>	धीभ्याम् <i>dhībhyām</i>	धीभिस् <i>dhībhis</i>
D.	धिये <i>dhīye</i>	" "	धीभ्यस् <i>dhībhyas</i>
Abl.	धिचस् <i>dhīyas</i>	" "	" "
G.	" "	धियोस् <i>dhīyos</i>	धियाम् <i>dhīyām</i>
L.	धियि <i>dhīyi</i>	" "	धीषु <i>dhīṣu</i>

In the D., Ab.-Gen., and L. sing., and G. pl., these stems sometimes follow नदी; thus, *dhīyāi*, *dhīyās*, *dhīyām*, *dhīnām*. Cf. § 185. Observe that where the case-ending begins with a vowel the stem-final *ī* is split into *īy*.

190. The following additional prefixes are used with verbs: अधि 'over, above, on'; अपि 'unto, close upon'; अभि 'to, unto', 'against' (often with implied violence); नि 'down, into, in'; प्रति 'back to, against, in return'; वि 'apart, away, out'.

191. Both in verbal forms and in derivatives, the final इ or उ of a prefix ordinarily lingualizes the initial स of a root to which it is prefixed; and, in a few cases, the ष remains even after an interposed अ of augment or reduplication; thus, from सद् + नि, निषीदति; स्था + अधि, pres. pass. अधिष्ठीयते, impf. pass. अधिष्ठीयत.

192. The final स of prefixes in इस् and उस् becomes ष before initial क्, ख्, प्, फ्; thus, from पद् + निस्, निष्पद्यते.

### Vocabulary XIII.

#### Verbs:

क्रम + अति (atikrāmati, -krāmate)	भाष् + प्रति (pratibhāṣate) answer
pass beyond or by, transgress.	(w. acc. of pers.).
जन् + उद् (ujjāyate) be born,	भू + प्र arise; rule.
arise from (abl.).	रच् (racāyati) arrange, compose
+ प्र arise, come into existence.	(a literary work).
धा + अपि cover, keep shut.	सिध् + प्रति (pratiśēdati) hold back;
नश् + वि (vināśyati) disappear,	forbid.
perish.	सेव् + नि (niśēvate) dwell; devote
नह् + सम् (sanindhyati) gird;	oneself to; attend.
equip.	स्था + अधि mount, stand above
पद् + निस् (niṣpādyate) grow;	or over; rule, govern.
arise from (abl.).	हन् + प्रति hinder; injure; offend.

\* Sometimes, with the verbs नह् and धा, abbreviated to पि; but in classical Skt. most commonly used as a conjunction: 'also', 'too'.

## Subst.:

अनुज्ञा f., permission.
ईश्वर m., god; lord.
कपोत m., dove.
कर्ण m., ear.
काम m., love, desire.
कारण n., reason, cause.
क्रोध m., anger.
जाल n., net.
धी f., understanding, insight.
नाश m., destruction.
पद्म m., n., lotus.
पुरुष m., man ( <i>homo</i> ).
महाराज m., great king.
मुनि m., sage; ascetic.

मेखला f., girdle.

मोह m., infatuation.

रथ m., wagon.

लोभ m., desire, avarice.

वसति f., dwelling.

श्री f., luck, fortune, riches; *as*  
*nom. pr.*, goddess of fortune.

समुद्र m., ocean.

सृष्टि f., creation.

ह्री f., modesty, bashfulness.

## Adj.:

कृत्स्न, f. °आ, whole.

चारु, f. °रु, beautiful.

धीर, f. °आ, steadfast, brave.

श्वेत, f. °आ, white.

## Exercise XIII.

लोभात्क्रोधः प्रभवति लोभात्कामः प्रजायते ।

लोभान्मोहश्च नाशश्च लोभः पापस्य कारणम् ॥ २ ॥

नृपतिर्ऋषिणा पापात्प्रत्यषिध्यत । १ । हरेर्भार्यायां चारवः पुत्रा अजायन्त । २ । धीरं पुरुषं श्रियः सदा निषेवन्ते । ३ । पार्थिवस्त्राज्ञां शत्रु अत्यक्रमेताम् । ४ । पद्मं श्रिया (*gen.*) वसतिः । ५ । धियो बलेन पुरुषा दुःखानि पारयन्ति । ६ । रथो ऽध्यष्टीयत रामेण । ७ । कवेर्गृहं श्रियाः शोभत । ८ । शिशू आह्वयेयां जनन्या । ९ । भानुमैत्रतर्षिः । १० । गुरोरनुज्ञया कटे शिष्यावुपाविशताम् । ११ । मुनिरीश्वरस्य सृष्टिं ध्यायति । १२ । ज्वेषु धान्यं निष्पद्यते । १३ । गुरवो ग्रन्थान्प्रचयन्ति शिष्याश्च पुस्तकानि लिखन्ति ॥ १४ ॥

15. \*The goddess of fortune was born from the ocean. 16. Why did ye hold *your* ears shut? (*pass. constr.*) 17. "The Qūdras spoke

\* As the principal euphonic rules have now been stated and

the language of the Aryans": thus answered (*impers. pass.*) the Brāhmans. 18. By its cleverness the dove was freed from the net. 19. The teacher girded both boys with the girdle. 20. When the scholar's modesty disappeared, then the law was offended *against*. 21. Whence did ye get (लभ्) the white cows? 22. The whole earth was ruled by the great king. 23. For prosperity (*dat.*) we took refuge with the king (प्र-पद्). 24. Two law-books were composed by Viṣṇu. 25. The milk of the black cow is drunk by both children.

## Lesson XIV.

193. Verbs, *a*-conjugation. Present Imperative Active. The inflection of this mode is as follows:

	Sing.	Dual.	Plural.
1.	वदानि <i>vādāni</i>	वदाव <i>vādāva</i>	वदाम <i>vādāma</i>
2.	वद <i>vāda</i>	वदतम् <i>vādatam</i>	वदत <i>vādata</i>
3.	वदतु <i>vādātu</i>	वदताम् <i>vādatām</i>	वदन्तु <i>vādantu</i>

194. The three first persons are properly subjunctive forms, and accordingly often express a wish or future action.

195. The second and third persons of the imperative express oftenest a command; sometimes a wish or future action. The negative used with the *inv.* is मा.

196. A rare *inv.* form, either 2nd or 3rd pers. sing. (or plur.), is made with the ending तात्; thus, भवतात्. Its value is that of a posterior or future *inv.* (like the Latin forms in *to* and *tote*).

197. Root-words in क *ū*, inflected like भू *f.*, 'earth'.

exemplified in the exercises, no further indication need be made, except in special instances, of the position of the words in the Sanskrit.



	Sing.	Dual.	Plural.
NV.	भूस् <i>bhūs</i>	भुवौ <i>bhuvāu</i>	भुवस् <i>bhuvas</i>
A.	भुवस् <i>bhuvam</i>	" "	" "
I.	भुवा <i>bhuvā</i>	भूभ्याम् <i>bhūbhyām</i>	भूभिस् <i>bhūbhis</i>
D.	भुवे <i>bhuve</i>	" "	भूभ्यस् <i>bhūbhyas</i>
Ab.	भुवस् <i>bhuvas</i>	" "	" "
G.	" "	भुवोस् <i>bhuvos</i>	भुवान् <i>bhuvām</i>
L.	भुवि <i>bhuvi</i>	" "	भूषु <i>bhūṣu</i>

In the D., Ab.-G., and L. sing., and G. pl., these stems sometimes follow नदी; thus, *bhuvāi*, *bhuvās*, *bhuvām*, *bhūnām*. Cf. §§ 185, 189.

198. Polysyllabic Feminines in ऊ *ū*, inflected like वधू f., 'woman'.

	Sing.	Dual.	Plural.
N.	वधूस् <i>vadhūs</i>	वध्वौ <i>vadhvāu</i>	वध्वस् <i>vadhvas</i>
A.	वधूम् <i>vadhūm</i>	" "	वधूस् <i>vadhūs</i>
I.	वध्वा <i>vadvā</i>	वधूभ्याम् <i>vadhūbhyām</i>	वधूभिस् <i>vadhūbhis</i>
D.	वध्वै <i>vadvāi</i>	" "	वधूभ्यस् <i>vadhūbhyas</i>
Ab.	वध्वास् <i>vadvās</i>	" "	" "
G.	" "	वध्वोस् <i>vadvos</i>	वधूनाम् <i>vadhūnām</i>
L.	वध्वाम् <i>vadvām</i>	" "	वधूषु <i>vadhūṣu</i>
V.	वधु <i>vadhu</i>		

### Vocabulary XIV.

Verbs:	
अस् + अभि ( <i>abhydsyati</i> ) repeat, study, learn.	दृश् <i>in pass. (dr̥syāte)</i> seem, look.
+ प्र ( <i>prāsyati</i> ) throw forward or into.	वस् + नि ( <i>nivāsati</i> ) inhabit; dwell.
दिश् + आ ( <i>ādīṣāti</i> ) command.	वृत् + प्र ( <i>pravārtate</i> ) get a-going, break out, arise.
	सुच् ( <i>śocati</i> ) sorrow, grieve.
	सद् + नि ( <i>niśīdati</i> ) seat oneself.

## Subst.:

अतिथि m., guest.

अनृत n., untruth.

अभ्यास m., study; recitation.

आदेश m., command, prescription.

आसन n., seat, chair.

जुह्व f., spoon, esp. sacrificial spoon.

पाठ m., lecture, lesson.

प्रजा f., creature; subject.

भू f., earth, ground.

भूषण n., ornament.

भ्रू f., eyebrow.

वधू f., woman, wife.

वेदि f., altar.

श्वश्रू f., mother-in-law.

स्तुति f., song of praise; praise.

सुषा f., daughter-in-law.

## Adj.:

अपर, f. °आ, lower; other.

पर, f. °आ, highest; other.

वक्र, f. °आ, crooked, bent.

सुन्दर, f. ई, beautiful.

## Adv.:

अधस्तात् under, underneath (*gen.*).

चिरम् long (of time).

दीर्घम् far, afar.

मा prohibitive particle, like Greek

μή, Latin *ne*.वा (*postpos.*) or.

ह्रस्वम् near by.

## Exercise XIV.

धर्मं चरत माधर्मं सत्यं वदत मानृतम् ।

दीर्घं पश्यत मा ह्रस्वं परं पश्यत मापरम् ॥ ३ ॥

जयतु महाराजश्चिरं च कृत्स्नां भुवमधितिष्ठतु । १ । प्रयागं गच्छतं सु-  
 खेन च तत्र निवसतम् । २ । सुन्दर्या (*gen.*) भुवौ वक्त्रे दृश्यते । ३ ।  
 गुरव आसने निषीदन्तु भुवि शिष्याः । ४ । सुषाभिः सह श्वश्रूणां कलहः  
 प्रावर्तत । ५ । हे क्षत्रियाः कुलान्धिपतेषून्मुञ्चत पापाञ्श्वन्दुण्डयतेति  
 क्रोधान्नृपतिरभाषत । ६ । अतिथिं पृच्छतु राज्ञी कुत्र न्यवस इति । ७ ।  
 श्वश्रूः कोपाच्छोचतः स्तुषे । ८ । वध्वाः स्निह्यन्त्यृषिः । ९ । पाठस्याभ्या-  
 साय शिष्यावागच्छतामिति गुरोराज्ञा । १० । जुह्वाप्री घृतं प्रास्वा-  
 नि । ११ । हे वधु वाप्या जलमानय । १२ । जुह्वां घृतं तिष्ठति । १३ ।  
 भुवोरधस्तान्नेत्रे वर्तेते ॥ १४ ॥

15. The women sing the praises (*singular*) of Indrāṇī (*pass. constr.*). 16. "Study ye holy writ and the sciences, speak the

the truth, honor your teachers": thus<sup>1</sup> is the prescription<sup>3</sup> of the text-books<sup>2</sup> for scholars<sup>4</sup> (*gen.*). 17. Let kings protect *their* subjects and punish the wicked: thus is the law not offended (*हृत् pass.*). 18. O women, reverence *your* mothers-in-law. 19. Let not the coachman strike or torment the horses. 20. "Bring the jewels": thus the two maid-servants were commanded by the queen. 21. Let us with two spoons drop water on the altar. 22. "Let us play with dice for money" <sup>\*(instr.)</sup>: thus spoke the two warriors (*pass.*). 23. "To-day let me initiate (*inv.*) my two sons": thus says the Brāhman. 24. Let the men dig a cistern.

## Lesson XV.

199. Verbs, *a*-conjugation. Present Imperative Middle. The present imperative middle is inflected thus:

Sing.	Dual.	Plural.
1. लभे <i>lābhāi</i>	लभावहे <i>lābhāwahāi</i>	लभामहे <i>lābhāmahāi</i>
2. लभस्व <i>lābhasva</i>	लभेथाम् <i>lābhetthām</i>	लभध्वम् <i>lābhadhvam</i>
3. लभताम् <i>lābhatām</i>	लभेताम् <i>lābhetām</i>	लभन्ताम् <i>lābhantām</i>

200. The first persons are really subjunctive forms. The inflection of the passive *inv.* is precisely similar; thus, क्रिये, क्रियस्व, क्रियताम्, etc.

201. Nouns in च्छ *r*. These stems, like many belonging to the consonant-declension, exhibit in their inflection a difference of stem-form: strong, middle, and weak. (For the cases called strong, etc., see Introd., § 87). In the weak cases (except loc. sing.) the stem-final is च्छ *r*, which in the weakest cases is changed naturally to र् *r*. But as regards the strong cases, the stems of this declension fall into two classes: in the one — which is much the larger, comprising all the *nomina agentis*, and a few others — the च्छ is vriddhied, becoming च्छार *ār*; while in the other class, containing

most nouns of relationship, the अच् is gunated, becoming अर् ar. In both classes, the loc. sing. has अर् ar as stem-final. The abl.-gen. sing. is of peculiar formation; and the final र् r is dropped in the nominative singular.

202. Nomina agentis in अच् r, like कर्तृ m., 'doer'.

	Sing.	Dual.	Plural.
N.	कर्ता <i>kartā</i>	कर्तारी <i>kartārāu</i>	कर्तारस् <i>kartāras</i>
A.	कर्तारम् <i>kartāram</i>	" "	कर्तृन् <i>kartṛṇ</i>
I.	कर्त्रा <i>kartrā</i>	कर्तृभ्याम् <i>-ṭṛbhyām</i>	कर्तृभिस् <i>karṭṛbhis</i>
D.	कर्त्रे <i>kartrē</i>	" "	कर्तृभ्यस् <i>karṭṛbhyas</i>
Ab.	कर्तुर् <i>kartur</i> (or -us)	" "	" "
G.	" "	कर्त्रोस् <i>kartros</i>	कर्तृणाम् <i>kartṛṇām</i>
L.	कर्तरि <i>kartari</i>	" "	कर्तृषु <i>karṭṛṣu</i>
V.	कर्तर <i>kartar</i>		

203. Two nouns of relationship, स्वसृ f., "sister", and नप्तृ m., 'grandson', follow this declension; but स्वसृ makes the acc. pl. स्वसृस् *svasṛ-s*.

204. The nouns of agency are sometimes used participially, or with adjective value. The corresponding feminine-stem is made in ई, and declined like नदी; thus, कर्त्री *kartrī*.

205. The grammarians prescribe a complete neuter declension also for bases in तृ, precisely analogous with that of वारि or मधु, but such forms are rare.

### Vocabulary XV.

Verbs:	वद् + वि ( <i>viddāte</i> ) dispute, argue.
गम् + अनु ( <i>anugacchati</i> ) follow.	थ्रि + आ ( <i>āgrāyate</i> ) go for protection to, take refuge with
चरु + सम्-आ ( <i>samācārati</i> ) commit, perform, do.	(acc.).



Subst.:	पद n., step.
आचार्य m., teacher.	प्रायश्चित्त n., penance, expiation.
कर्तृ m., doer, maker, author; <i>as adj.</i> , doing, making.	भर्तृ m., supporter, preserver; lord, husband; master.
काल m., time.	रक्षितृ m., protector.
कृपा f., graciousness, pity.	व्यवहार m., trial, law-suit.
दातृ m., giver; <i>as adj.</i> , generous.	शास्त्र m., punisher, governor.
दुर्जन m., scamp, rogue.	स्रष्टृ m., creator.
द्रष्टृ m., seer, author (of Vedic books); <i>as adj.</i> , seeing.	नमस् n., honor, glory ( <i>often as indecl., w. foll'g dat.</i> ).
धातृ m., creator.	Adj.:
निश्चय m., decision; certainty.	दरिद्र, f. °आ, poor.
नेतृ m., leader.	वर, f. °आ, best, most excellent; better ( <i>w. foll'g abl.</i> ).
पण्डित m., learned man; <i>pandit.</i>	

## Exercise XV.

दुर्जनस्य च सर्पस्य वरं सर्पो न दुर्जनः ।

सर्पो दशति कालेन दुर्जनस्य पदे पदे\* ॥ ४ ॥

आचार्यं लभस्व प्रायश्चित्तं समाचरेति पापं द्विजातय आदिशन्ति । १ । काव्यानि रचयाम कीर्तिं विन्दाम नृपतीनाश्रयामहै श्रियं लभामहा इति कवयो वदन्ति । २ । स्वसुगृहे कन्ये न्यवसताम् । ३ । नृपे रक्षितरि\*\* सुखेन प्रजा वसन्ति । ४ । धर्माय देवान्यजावहा अर्थाय कीर्तये च सभासु पण्डितैः सह विवदावहा इति ब्राह्मणस्य पुत्रयोर्निश्चयः । ५ । मुक्तय (dat.) ईश्वरः सृष्टेः कर्ता मनुष्यैर्भक्त्या सेव्यताम् । ६ । नृपतयः प्रजानां रक्षितारो दुर्जनानां च शास्त्रारो वर्तन्ताम् । ७ । शास्त्रस्य कर्त्रे पाणिनये नमः । ८ । लोकस्य स्रष्टृभ्यो वसूनां दातृभ्यो देवेभ्यो नमो नमः ॥ ९ ॥

\* Words are often repeated, to give an intensive, a distributive, or a repetitional meaning. So here: "at every step". The position of च is very unusual; it would naturally follow सर्पस्य.

\*\* Loc. absol. — supply "being".

10. Let the wife love *her* husband. 11. Let the warriors follow *their* leaders and fight with the enemy (*pl.*). 12. At the river the boy is to meet his two sisters (*instr.*). 13. The world was created by the creator. 14. In the houses of pious givers alms is given to ascetics. 15. King Bhoja was (अवर्तत) generous toward the author (*loc.*) of the eulogies. 16. Let servants always be useful to (सेव्) *their* masters (*acc.*). 17. For protection<sup>4</sup> (*acc.*) betake yourselves<sup>5</sup> to the gods<sup>3</sup>, the protectors<sup>2</sup> of the pious<sup>1</sup>. 18. Men live by the graciousness of the creator. 19. O generous one, the poor bend *before thee!* 20. The man leads his sisters to the city (*pass. constr.*).

## Lesson XVI.

206. Verbs, *a*-conjugation. Present Optative Active. The present optative is formed from the general present-stem by the addition of a mode-sign, after which are used secondary endings (in 3rd pl. act. उस् *us*, in 1st sing. mid. अ *a*, in 3rd pl. mid. रन् *ran*). After an *a*-stem, this mode-sign, in all voices, is ई *i*, unaccented, which blends with the final *a* to ए *e* (accented, or not, according to the accent of the *a*): and the ए is maintained unchanged before a vowel-ending (अम्, उस्, आथाम्, आताम्) by means of an interposed euphonic य् *y*. The inflection in the active voice is as follows:

	Sing.	Dual.	Plural.
1.	वदेयम् <i>vādeyam</i>	वदेव <i>vādeva</i>	वदेम <i>vādeṃ</i>
2.	वदेस् <i>vādes</i>	वदेतम् <i>vādetam</i>	वदेत <i>vādetā</i>
3.	वदेत् <i>vādet</i>	वदेताम् <i>vādetām</i>	वदेयुस् <i>vādeyus</i>

Similarly, विधेयम् *viḍheyam*, नह्येयम् *nāhyeyam*, चोरयेयम् *corāyeyam*, etc.

207. The optative expresses: 1. wish or desire; 2. request or entreaty; 3. what is desirable or proper; 4. what may or might, can or could be. It is also largely used in conditional sentences. The subject is often indefinite and unexpressed. The negative used with the opt. is न *na*. Both the prescriptive and the prohibitive optative are very common.

208. The nouns of relationship in च्छ (except स्वसृ and नमृ — see § 203) gunate च्छ in the strong cases; thus, पितृ m., 'father', मातृ f., 'mother', declined as follows:

	Sing.	Dual.	Plural.
N.	पिता माता	पितरौ मातरौ	पितरस् मातरस्
A.	पितरम् मातरम्	" "	पितृन् मातृन्
I.	पित्रा मात्रा	पितृभ्याम् मातृभ्याम्	पितृभिस् मातृभिस्
	etc.	etc.	etc.

#### V. पितृ मातृ

209. The stem गो m., f., 'bull' or 'cow', is declined thus:

	Sing.	Dual.	Plural.
NV.	गौस् <i>gāus</i>	गावौ <i>gāvāu</i>	गावस् <i>gāvas</i>
A.	गाम् <i>gām</i>	" "	गास् <i>gās</i>
I.	गवा <i>gavā</i>	गोभ्याम् <i>gobhyām</i>	गोभिस् <i>gobhis</i>
D.	गवे <i>gave</i>	" "	गोभ्यस् <i>gobhyas</i>
Ab.	गोस् <i>gos</i>	" "	" "
G.	" "	गवोस् <i>gavos</i>	गवाम् <i>gavām</i>
L.	गवि <i>gavi</i>	" "	गोषु <i>goṣu</i>

#### Vocabulary XVI.

Verbs:  
मन् (*mānyate*) think, suppose.  
मुह् (*módate*) rejoice.  
शंस (*śānsati*) proclaim (see also in Vocab. I.).

स्मृ (*smāрати; p. smaryāte*) re-member; think of; teach, esp. in pass. 'it is taught', i. e. 'traditional'.

## Subst.:

गो m., f., bull, steer, cow ; f.,  
speech.

गोत्र n., ox-nature ; stupidity.

घास m., fodder, hay.

जामातृ m., son-in-law.

दुहितृ f., daughter.

पङ्क n., mud, bog.

पितृ m., father ; du., parents ; pl.,  
*manes*.

प्रयोक्तृ m., user, arranger.

बुध m., wise man, sage.

भ्रातृ m., brother.

मातृ f., mother.

मास m., month.

युग्म n., pair.

रक्षण n., protection.

श्राद्ध n., an oblation to the *manes*,  
accompanied by a sacrificial

meal and gifts to the Brāh-  
mans.

## Adj.:

अधिक, f. °आ. more, greater,  
greatest.

कामदुघ, f. °आ. granting wishes ;  
as f., *sc.* घेनु, the fabulous Won-  
der-cow.

दुष्प्रयुक्त, f. °आ. badly arranged  
or used.

प्रयुक्त, f. °आ. arranged, used.

श्रेष्ठ, f. आ. best.

## Pron.:

सा f., she. it.

## Adv. and Conj.:

चेत् if.

नित्यम् always, daily.

यदि if.

सम्यक् well, properly.

## Exercise XVI.

गौर्गीः कामदुघा\* सम्यक् प्रयुक्ता स्मर्यन्ते बुधैः ।

दुष्प्रयुक्ता पुनर्गोत्रं प्रयोक्तुः सैव शंसन्ति ॥ ५ ॥

भर्तारं भर्तृश्च पितरं मातरं च पत्नी देवानिव पूजयेत् । १ । गा रक्षेद्ग-  
वां रक्षणेन पुण्यं भवतीति द्विजातयो मन्यन्ते । २ । यदा प्रयाग आग-  
च्छेत् तदा पित्रे पत्न्यं लिखेत् । ३ । पितृभ्यो मासे मासे श्राद्धं यच्छेत् । ४ ।  
ग्राममद्य गच्छेत्तमिति मातरौ पुत्रावभाषेताम् । ५ । गोः चीरेण शि-  
श्वो मोदन्ताम् । ६ । गामतिथये पचमेत्यृषिर्भार्यामवदत् । ७ । दुहि-

\* Predicate. Play upon words throughout the verse.



तरं पितरौ रचेतां खसारं भ्रातरो मातुः पुत्राश्च रचेयुः । ८ । यदि  
शास्त्रमभ्यसेयं तदा गुरवस्तुष्येयुः । ९ । हे खसः पित्रोर्गृहे तिष्ठः । १० ।  
बाहुभ्यां नदीं न तरेत् । ११ । हे शिशवः पितृन्तेवध्वं भ्रातृणां स्नि-  
ह्यत ॥ १२ ॥

13. By Rṣabhadatta, son-in-law of Nahapāna, many cattle and villages and much money were given to the Brāhmins. 14. Thou shalt give the mother's jewels to the sisters (*opt. or inv.*). 15. Let the coachman bring (आ-हृ) fodder for the horses; let him not torment the horses. 16. Of the father's property a greater part is to be given (*inv.*) to the eldest of the brothers. 17. "Children, bring wood and water into the house daily"; thus *was* the father's command. 18. Let the cows graze in the forest. 19. Let both live on the milk (*instr.*) of the black cow. 20. The wagon is drawn by two steers. 21. The seer rejoices over the pair (*instr.*) of white steers. 22. Hari and Çiva marry two sisters, the daughters of Rāma.

## Lesson XVII.

210. Verbs, *a*- conjugation. Present Optative Middle. The optative middle (and passive) of *a*-stems, formed as shown in the preceding lesson, is inflected as follows:

Sing.	Dual.	Plural.
1. लभेय <i>lābheya</i>	लभेवहि <i>lābhevahi</i>	लभेमहि <i>lābhemahi</i>
2. लभेयास् <i>lābhehās</i>	लभेयाथाम् <i>lābheyāthām</i>	लभेध्वम् <i>lābhedhvam</i>
3. लभेत <i>lābheta</i>	लभेयाताम् <i>lābheyātām</i>	लभेरन् <i>lābheran</i>

Similarly चोर्येय *coryéya*, संगच्छेय *saṅgaccheya*, etc.

211. Declension. The stem नौ f., 'ship, boat', is entirely regular, taking throughout the normal endings, as given in § 90. Thus: नौस्, नावम्, नावा, etc.; नावौ, नौभ्याम्, etc.; नावस्, नौभिस्, etc.

212. The stems ending in long vowels (आ, ई, ऊ) fall into two well-marked classes: A. **root-stems** — mostly monosyllabic — and their compounds, with a comparatively small number of others inflected like them; B. **derivative feminine stems** in आ and ई, with a few in ऊ, inflected like जाया, नदी and वधू. The stems of class A take the normal endings throughout, with optional exceptions in dat., abl.-gen., and loc. sing. fem., and with व inserted before आम् of the gen. pl. The simple words are as nouns with few exceptions fem.; as adjectives (rare), and in adjective compounds, they coincide in masc. and fem. forms. The declension of the simple words in ई and ऊ has been given (in §§ 189, 197); those in आ are so rare that it is not possible to make up a whole scheme of forms in actual use.

213. When any root in आ or ई or ऊ is found as final member of a compound word, these root-finals are treated as follows: 1. Roots in आ lose that vowel before vowel-endings, except in the strong cases and in the acc. pl., which is like the nominative. Thus, विश्व-पा m., f., 'all-protecting':

	Sing.	Dual.	Plural.
N.V.	विश्वपास् -pās	विश्वपौ -pāu	विश्वपास् -pās
A.	विश्वपाम् -pām	विश्वपाभ्याम्	" "
I.	विश्वपा विश्वपा-ā	विश्वपौस् विश्वपा-ōs	विश्वपाभिस् etc.

214. 2. Roots in ई and ऊ change their final vowel, before vowel-endings, into य् and व्, if but one consonant precede the final vowel; but if two or more consonants precede, the change is into ईय् and उव्. Thus, यव-क्री m., f., 'corn-buying': nom.-voc. यव-क्रीस्, acc. यवक्रियम्; खल-पू m., f., 'street-sweeper': nom. sing. खलपूस्, acc. खलप्वम्.

## Vocabulary XVII.

## Verbs:

ईक्ष् + प्रति (*pratīkṣate*) expect.  
 नन्द् + अभि (*abhināndati*, poet.  
 -te) rejoice in, greet with joy  
 (acc.).

रम् (*rāmate*) amuse oneself.  
 + वि (*virāmati*) cease from (abl.);  
 cease.  
 स्था + अनु (*anutiṣṭhati*) follow out,  
 accomplish.

## Subst.:

उद्यान n., garden.  
 कृषि f., agriculture.  
 जीवित n., life.  
 निदेश m., command.  
 पाशुपाल्य n., cattle-raising.  
 पुरोहित m., domestic priest, chap-  
 lain.  
 भक्षण n., eating.  
 भृतक m., servant.  
 मरण n., death.

मित्र n., friend.  
 युद्ध n., battle.  
 वाणिज्य n., trade.  
 विधि m., rule; fate.  
 श्वशुर m., father-in-law.

## Adj.:

भद्र, f. °आ, good, pleasant, dear;  
 as n. subst., fortune.  
 संदिग्ध, f. °आ, doubtful; un-  
 steady.

## Exercise XVII.

नाभिनन्देत मरणं नाभिनन्देत जोषितम् ।

कालमेव प्रतीक्षेत निदेशं भृतकी यथा\* ॥ ६ ॥

भातरि स्तेनाः शरानमुञ्चन् । १ । यदि नरः श्रुतेः स्मृतेश्च विधीननुतिष्ठे-  
 युस्तदा साधुभिः शस्त्रैर्न । २ । वैश्याः कृष्या वाणिज्येन पाशुपाल्येन वा  
 वर्तेरन् । ३ । संदिग्धां नावं नारोहेत् । ४ । यदि गङ्गाया वारिणि म्रि-  
 येधं तदा स्वर्गं लभेध्वम् । ५ । जामातरः श्वशुरान्नुषाः श्वश्रुर्दुहितरश्च  
 पुत्राश्च पितरौ सेवेरन् । ६ । ब्राह्मणैर्नावोदधिर्न तीर्येत । ७ । शत्रुभिर्न  
 पराजयेथा इति नृपतिं प्रजा वदन्ति । ८ । नृपती अरिभिर्युध्येया-  
 ताम् । ९ । नौषु युद्धमभवत् । १० । बालावुद्याने रमेयाताम् ॥ ११ ॥

\* Rule for an ascetic, who is to put aside all earthly desires and passions.

12. Let fodder be brought (आ-ह्) (*opt., inv.*) by the brother for the horses of the all-protecting king. 13. May ye see good fortune (*pl.*); may ye acquire (लभ्) glory. 14. The king with his warriors crossed the sea in a ship. 15. Tell (*opt., inv.*) where our friends may meet with their brothers. 16. You may amuse yourselves in the garden, but cease eating (*abl. of भक्षण*) the fruits (*gen.*). 17. Mayest thou be saved by the all-protector from thy misfortune. 18. To-day let the king's two sons be consecrated (*opt., inv.*) by the house-priest. 19. Ye both shall greet (*opt., inv.*) your parents. 20. If we two should speak untruth, then we should be punished by the king. 21. May I conquer the enemies with my brave warriors: thus is the king's wish (*use हप् pass.*). 22. May we receive the reward of virtue.

## Lesson XVIII.

215. **Causative.** The chief points to be noticed in the formation of causative-stems have been given already (in Less. VII); some additional ones follow.

216. Most roots in आ and ऋ add प् before the conjugation-sign; thus, दापयति from 1दा; धापयति; गापयति; अर्पयति from ऋ. आ makes अपयति; ज्ञा and स्ना, sometimes ज्ञापयति, etc., sometimes ज्ञपयति, etc. 1पा, 'drink', makes पाययति (as though from पी). A few roots in इ and ई take the same प्. with various irregularities; thus, अध्यापयति from अधि-इ.

217. Medial or initial अ in a light syllable is commonly lengthened, but sometimes remains unchanged. Thus, पत्, पातर्यति; कम्, कामयति; चम्, चामयति. But most roots in अम्, and जन्, त्वर्, प्रथ्, व्यथ्, with other rarer ones, generally keep the अ short; thus, गम्, गमयति.



218. Final vowels take *vrddhi* before अय; thus, भू, भावयति; कृ, कारयति.

219. Some verbs of causative meaning are by formation denominatives; thus पालयति, 'protect', called causative to १पा; प्रीणयति, to प्री; भीषयति, to भी; घातयति, to हन्.

220. For the passive of causatives, see Less. X.

221. The causatives of intransitive verbs are transitive. The causatives of transitive verbs are construed sometimes (a) with two accusatives, sometimes (b) with an acc. of the object and an instrumental of the agent. Thus, "he causes the birds to eat the cakes" may be rendered either (a): विहगान् पिण्डान् खादयति, or (b) विहगैः पिण्डान् खादयति.

222. Participles. The general participial endings are अन् (weak form अत्) for the active, and आन for the middle. But after a tense-stem in अ, the active suffix is virtually न्, one of the two अ's being lost; and the middle suffix is मान (except आन sometimes in causative forms). Thus, भवन्त् *bhavant*, तुदन्त् *tuddnt*, दीव्यन्त् *dīvyant*, चोरयन्त् *cordayant*; भवमान *bhavamāna*, etc. For the declension of the participles in अन् see below, Less. XXIII.

223. Pronoun of the First Person. The pronominal declension exhibits some striking peculiarities which are not easily explained. The pronoun of the first person is declined thus:

	Sing.	Dual.	Plural.
N.	अहम्	आवाम्	वयम्
A.	माम्, मा	आवाम्, नौ	अस्मान्, नस्
I.	मया	आवाभ्याम्	अस्माभिस्
D.	मह्यम्, मे	" , नौ	अस्मभ्यम्, नस्
Ab.	मत्	"	अस्मत्
G.	मम, मे	आवयोस्, नौ	अस्माकम्, नस्
L.	मयि	"	अस्मासु

224. The forms मा, मे, नी, नस् are enclitic, and are never used at the beginning of a sentence, or before the particles च, एव, वा.

225. In pronouns of the first and second persons the plural is often used for the singular. Pronouns (and other words as well) show in Sanskrit a curious tendency to agree in form with the predicate rather than with the subject to which they refer.

### Vocabulary XVIII.

#### Verbs, with causatives:

अस् eat; caus. (*āçāyati*) make eat; give to eat.

इ + अधि study, read; caus. (*adhyāpāyati*) teach.

कृप् in caus. (*kalpāyati, -te*) make; ordain, appoint.

जन् in caus. (*janāyati*) beget.

ज्ञा + आ in caus. (*ājñāpāyati*) command.

दा give; caus. (*dāpāyati*) make give or pay.

दृश् see; in caus. (*darçāyati*) show.

धा + परि, in caus. (*dhāpāyati*) make put on, clothe in (*two acc.*).

नी + अप lead away (caus. *apānāyati*).

प्रथ् in caus. (*prathāyati*) spread, proclaim.

मृ die; caus. (*mārāyati*) kill.

यज् sacrifice; caus. (*yājāyati*) make to sacrifice; offer sacrifice for (*acc.\**).

वद् + अभि in caus. (*abhirādayati*) greet.

विद् know; caus. (*veddāyati*) inform (*dat.*).

+ नि in caus. inform (*dat.*).

वृध् (*vārdhate*) grow; caus. (*var-dhāyati, -te*) make grow; bring up.

व्यथ् in caus. (*vyathāyati*) torment.

श्रु hear; in caus. (*çrāvāyati*) make hear, i. e. recite, proclaim (*acc. of pers.*).

स्था stand; in caus. (*sthāpāyati*) put, place; appoint; stop.

+ प्र (*pratiṣṭhate*) start off; in caus. (*prasthāpāyati*) send.

\* The priest who performs sacrifice for the benefit of another person is said to "make that person sacrifice", as though the latter (who is called यजमान) were celebrating the sacrifice for himself.

## Subst.:

अमृत n., nectar.

उपनयन n., initiation, investiture.

कर m., hand; trunk (of elephant); ray; toll, tax.

कालिदास m., *nom. pr.*, a noted poet.काशी f., *nom. pr.*, the city of Benares.

गुण m., quality; excellent quality, excellence.

दशरथ m., *nom. pr.* (Rāma's father).

दास m., slave, groom.

दूत m., messenger, envoy.

पाटलिपुत्र n., *nom. pr.*, the city of Patnā.

मनोरथ m., wish.

वस्त्र n., garment.

विधि m., Brahman (the deity).

वृक m., wolf.

वेद m., science, knowledge; esp. sacred knowledge, holy writ.

## Adj.:

नवीन, f. °आ, new.

स्व, f. °आ, own, one's own.

## Exercise XVIII.

सूत । अधुना स्थापय रथम् । १ । यथाज्ञापयति देवः ॥ २ ॥ दश-  
रथश्चाकृन्पुत्रानजनयत् । ३ । कालिदासस्य कार्यं मां श्रावयेः । ४ । वै-  
श्यान्करान्दापयेन्नृपः । ५ । उपनयने बालान्नवीनानि वस्त्राणि परिधा-  
पयेयुः । ६ । भ्रातरो ऽस्मान्नगरं प्रास्थापयन् । ७ । स्वसार आगच्छन्ती-  
ति मह्यं न्यवेद्यत । ८ । वायोर्बलेन तरवो ऽपात्यन्त । ९ । क्षत्रिया युद्धे  
ऽरीन्मारयन्ति । १० । कवयो ऽस्माकं गुणान्प्रथयेयुः कीर्तिं च वर्धयेयु-  
रिति पार्थिवैरिष्यते । ११ । अहं प्रयागे निवसामि रामः काक्षां तिष्ठ-  
ति । १२ । ग्रन्थो ऽस्माभी रच्यते पुस्तकं रामेण लेखयामः ॥ १३ ॥

14. I cause a mat to be made (*caus. pass.*). 15. Show me (*dat.*) the books. 16. Let Brāhmans teach us both and offer sacrifice for us. 17. The king determined (ordained) the taxes in *his* kingdom. 18. I have my field ploughed by slaves. 19. Give me water and food. 20. They had the boy taken (led) away from me (*abl.*). 21. The kings sent envoys to Pāṭaliputra. 22. Thieves stole our (*gen.*) cows, and wolves killed our\* flocks. 23. The king made the

\* The expression of possession, etc., on the part of pronouns

poet recite (*use काथयति*) a eulogy of Viṣṇu. 24. We torment our hearts with wishes. 25. Both scholars greet the teacher.

## Lesson XIX.

226. Pronoun of the Second Person. This pronoun (for which the natives assume त्वद् and युष्मद् as bases) is declined thus:

	Singular.	Dual.	Plural.
N.	त्वम्	युवाम्	यूयम्
A.	त्वाम्, त्वा	युवाम्, वाम्	युष्मान्, वस्
I.	त्वया	युवाभ्याम्	युष्माभिसु
D.	तुभ्यम्, ते	" , वाम्	युष्मभ्यम्, वस्
Ab.	त्वत्	"	युष्मत्
G.	तव, ते	युवयोस्, वाम्	युष्माकम्, वस्
L.	त्वयि	"	युष्मासु

227. The forms त्वा, ते, वाम्, वस् are enclitics, subject to the same rules as सा, मे, etc. (§ 224).

228. The Pronoun of the Third Person (for which the natives assume तद् as base -- the base is really त) is declined as follows (note nom. sing., m. and f.):

	Masculine:			Feminine:		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.	सस्	तौ	ते	सा	ते	तास्
A.	तम्	"	तान्	ताम्	"	"
I.	तेन	ताभ्याम्	तैस्	तया	ताभ्याम्	ताभिसु
D.	तस्मै	"	तेभ्यस्	तस्मै	"	ताभ्यस्
Ab.	तस्मात्	"	"	तस्यास्	"	"
G.	तस्य	तयोस्	तेषाम्	"	तयोस्	तासाम्
L.	तस्मिन्	"	तेषु	तस्याम्	"	तासु

is made almost entirely by the genitive case, not by a derivative possessive adjective. But often the unemphatic possessive pronoun of the English is omitted in Sanskrit.



## Neuter:

	Sing.	Dual.	Plural.
N.	तद्	ते	तानि
A.	"	"	"
I.	तेन	ताभ्याम्	तैस् etc., as in the masculine.

229. The nom. sing. masc. सस्, and its compound एषस्, lose their final स् before *any* consonant; before vowels, and at the end of a sentence, they follow the usual euphonic rules. Thus, स गच्छति, स तिष्ठति; स इच्छति; सो ऽस्यति; गच्छति सः.

230. The third personal pronoun is used oftenest as a weak or indefinite demonstrative, especially as antecedent to a relative; and often like the English "definite article."

231. Like त are declined: (a) एत, 'this', formed by prefixing ए to the forms of त, throughout; thus, nom. sing. m. एषस्, f. एषा, n. एतद्; (b) the relative pronoun (and adj.) य, 'which, who'; (c) comparatives and superlatives from pronominal roots, such as कतर, which (of the two)?' and कतम 'which (of the many)?' So चतर and चतम; एकतम 'one of many'; अन्य 'other', with its comparative अन्यतर; and इतर 'different'. — Yet other words are so inflected, but with अम् instead of अद् in nom.-acc.-voc. sing. neut.: as, सर्व, विश्व, 'all'; एक 'one', in pl. 'some'; उभय, f. ०घी (only sing. and pl.), 'both'.

232. The interrogative pronoun क (for which the Hindus give the base as किम्) follows precisely the declension of त, except nom.-acc. sing. neut. किम्; nom. sing. m. कस्, f. का.

233. A number of words follow the pronominal declension in some of their significations, or optionally; but in other senses, or without known rule, lapse into the adjective inflection. Such are comparatives and superlatives from prepositional stems, as अधर 'lower', अधम 'lowest'; पर 'chief', पूर्व 'earlier', उत्तर 'upper',

'northern', दक्षिण 'southern', etc. Occasional forms of the pronominal declension are met with from numeral adjectives, and from other words having somewhat of a numeral character, as अल्प 'few', अर्ध 'half', etc.

234. Peculiarities in the use of relative pronouns, etc. The Sanskrit often puts the relative clause before the antecedent clause, and inserts the substantive to which the relative refers into the same clause with the relative, instead of leaving it in the antecedent clause. In translating into Sanskrit, a relative clause is to be placed either before or after the whole antecedent clause; but not inserted into the antecedent clause, as is done in English. Thus, "the mountain which we saw yesterday is very high" would be in Sanskrit either: यं पर्वतं वयं ह्योऽपश्याम सोऽतीव तुङ्गः, or: स पर्वतोऽतीव तुङ्गो यं ह्योऽपश्याम; but not स पर्वतो यं वयं ह्योऽपश्याम, etc., according to the English idiom.

235. The relative word may stand anywhere in its clause; thus, शिव आदिर्येषां ते देवाः "the gods whose chief is Īiva". Sometimes relative or demonstrative adverbs are used as equivalents of certain case-forms of relative or demonstrative pronouns; thus, यत्र वने = यस्मिन्वने.

236. The repetition of the relative gives an indefinite meaning: 'whosoever, whatever'. The same result is much more commonly attained by adding to the relative the interrogative pronoun, with (or, less usually, without) one of the particles च, चन, चिद्, अपि, वा. Sometimes the interrogative alone is used with these particles in a similar sense. Thus; यद्यदेवा कथयति "whatever this woman relates"; यो यस्य भावः स्यात् "whatever any one's disposition may be"; यस्मै कस्मै चिदाच्छति "he gives to some one or other"; यस्मात्कस्माच्चिन्न लभते "he takes from no one whatever".

## Vocabulary XIX.

## Verbs:

- आस sit; in caus. (*āsāyati*) place.  
 १पा drink; in caus. (*pāyāyati*)  
 give to drink, water.  
 २पा protect; in caus. (*pālāyati*)  
 protect.  
 प्री rejoice; in caus. (*prīṇāyati*)  
 make rejoice, please.  
 भी fear; in caus. (*bhīṣāyate, bhāyā-*  
*yate*) terrify, frighten.

- वच् say, speak; name; in caus.  
 (*vācāyati*) make (a written leaf)  
 speak, i. e. read.  
 सह् endure.  
 सिद् (*sidhyati*) succeed; in caus.  
 (*sādhāyati*) perform, acquire.  
 हन् kill; caus. (*ghātāyati*) have  
 killed.  
 ह्वा call; in caus. (*hvāyāyati*) have  
 called.

## Subst.:

- कार्य n., business, concern.  
 कृष्ण m., n. pr., a god.  
 कौसल्या f., n. pr.  
 गति f., gait; refuge.  
 चरण m., n., foot, leg.  
 छत्र n., umbrella.  
 दुग्ध n., milk.  
 देवकी f., n. pr., Kṛṣṇa's mother.  
 पृथ्वी f., earth.  
 श्री, as prefix to proper names,  
 has the meaning 'famous', 'ho-  
 norable'.

- सहाय m., companion, helper.

## Adj.:

- अन्य other.  
 इतर other.  
 विश्व all (Vedic).  
 सर्व all.

- खादु sweet.

## Indecl.:

- अपि also, even.  
 विना without (*w. instr. or acc.;*  
*often postpos.*).

## Exercise XIX.

सहायेन विना नैव कार्यं किमपि सिध्यति ।

एकेन चरणेनापि गतिः कस्य प्रवर्तते ॥ ७ ॥

मयि त्वयि च पितरौ स्निह्यतः । १ । यः पृथिवीं पालयति स पा-  
 र्थिव उच्यते । २ । कस्यै देव्यै स्तोत्रं रचयेम । ३ । गुरुर्गुप्मानाह्वययत् । ४ ।

या अस्मान्दुग्धं पाययन्ति ता धनूर्मा घातयत् । ५ । युष्मन्मम दुःखं भवति । ६ । साधवः पुण्यैः सह स्वर्गं लभन्ते न त्वितरे जनाः । ७ । वयमेतत्पुस्तकं नेच्छामस्तदन्यस्मै कस्मैचिद्दीयताम् । ८ । त्वदन्यो\* न को ऽप्यस्माभिः शस्यते । ९ । या देवकी वसुदेवस्य पत्न्यभवत्तस्यां कृष्णो जायत । १० । तव पित्रा सह नगर्या आगच्छाम । ११ । यूयं पितृञ्छ्राद्धैः प्रीणयथ वयं जलेन । १२ । विश्वे देवास्त्वा पालयन्तु । १३ । अन्येषां कार्येषु कविः कीर्तिमसाधयत् ॥ १४ ॥

15. The husband<sup>6</sup> of that<sup>5</sup> (*gen.*) Kāusalyā<sup>2</sup> (*loc.*), of whom<sup>1</sup> (*loc. fem.*) Rāma<sup>3</sup> was born<sup>4</sup>, is called<sup>5</sup> Daçaratha<sup>7</sup>. 16. The teacher<sup>4</sup> rejoices<sup>3</sup> at thy<sup>1</sup> diligence<sup>2</sup> (*abl.*). 17. Why (कस्मात्) speakest thou so? 18. Others than we could not endure this suffering. 19. The teacher teaches\*\* us holy-writ and the law-books. 20. May all<sup>9</sup> those<sup>7</sup> kings<sup>2</sup> who<sup>1</sup> protect<sup>6</sup> their subjects<sup>5</sup> according to<sup>4</sup> (अनु, *post-pos.*) the law<sup>3</sup> (*acc.*) be victorious<sup>9</sup>. 21. The fruits of all these trees are sweet. 22. May the glory of all women, who honor their husbands, increase (*inv.*). 23. In this kingdom the king's punishment terrifies the wicked. 24. Which of the two fruits do ye wish? 25. My father had gold given to me, cows to thee, to the other brother nothing.

## Lesson XX.

237. Declension of Stems in Consonants. All noun-stems in consonants may well be classed together, since the peculiarities shown by some concern only the stems themselves, and not the endings. Masculines and feminines of the same final are inflected precisely alike; and neuters are peculiar (as usually in the other

\* "Other than thou". With अन्य, as with comparatives, the ablative is used.

\*\* "Makes us read" (अधि-इ, *caus.*).



declensions) only in the nom.-acc.-voc. of all numbers. But the majority of consonantal stems form a special feminine stem by adding ई (never आ) to the weak form of the masculine.

238. Variations, as between stronger and weaker forms, are very general in consonantal stems: either of strong and weak stems, or of strong, middle, and weakest. The endings are throughout the normal ones (Intro., § 90).

239. The general law concerning final consonants is as follows:

1. The more usual etymological finals are स्, र्, म्, न्, त्, क्, प्, द्; sporadic are ङ्, ख्, ण् as finals.

2. In general, only one consonant, of whatever kind, is allowed to stand at the end of a word; if two or more would etymologically occur there, the last is dropped, and again the last, until but one remains.

3. Of the non-nasal mutes, only the first in each series, the non-aspirate surd, is allowed as final; the others — surd asp., and both sonants — are regularly converted into this, wherever they would etymologically occur.

4. A final palatal, or ह्, becomes either क्, or (less often) द्; but ह् in a very few cases (where it represents original घ्) becomes त्.

240. According to 239. 2, the स् of the nom. sing., m. and f., is always lost; and irregularities of treatment of the stem-final, in this case, are not infrequent.

241. Before the *pada*-endings, भ्याम्, भिस्, भ्यस् and सु, a stem-final is treated as in external combination.

242. An aspirate mute is changed to its corresponding non-aspirate before another non-nasal mute or a sibilant; it stands unaltered only before a vowel or semivowel or nasal. Hence such a mute is doubled by prefixing its own corresponding non-aspirate.

243. Consonant-stems of one form in त्, द्, घ् and भ्. Be-

fore suffixal **म्**, both **त्** and **घ्** as stem-finals become **ह्**; **म्** as stem-final becomes **ब्**. Examples: **मरुत्** m., 'wind'; **आपद्** f., 'misfortune'; **जगत्** n., 'the world'.

	Sing.	Plural.
N.V.	मरुत् । आपत् । जगत् ॥	मरुतस् । आपदस् । जगन्ति ॥
A.	मरुतम् । आपदम् । जगत् ॥	" " "
I.	मरुता । आपदा । जगता ॥	मरुद्भिस् । आपद्भिस् । जगद्भिस् ॥
D.	मरुते । आपदे । जगते ॥	मरुद्भ्यस् । आपद्भ्यस् । जगद्भ्यस् ॥
Ab.	मरुतस् । आपदस् । जगतस् ॥	" " "
G.	" " "	मरुताम् । आपदाम् । जगताम् ॥
L.	मरुति । आपदि । जगति ॥	मरुत्सु । आपत्सु । जगत्सु ॥

## Dual.

N.A.V. मरुती । आपदी । जगती ॥

I.D.Ab. मरुद्भ्याम् । आपद्भ्याम् । जगद्भ्याम् ॥

G.L. मरुतीस् । आपदीस् । जगतीस् ॥

For the **न्** inserted in nom.-acc. pl. neuter. cf. *phalāni*, *madhūni*, etc.

244. In a few roots, when a final sonant aspirate (**घ्**, **घ्**, **म्**; also **ह्**, representing **घ्**) loses its aspiration according to §§ 239. 3, 242, the initial sonant consonant (**ग्**, **द्**, or **ब्**) becomes aspirate; thus, **बुध्**, nom.-voc. sing. **भुत्**; **भुद्भ्यस्**, **भुत्सु**.

245. Agreement of adjectives. If the same adjective qualify two or more substantives, it will be used in their combined number; if the substantives are masculine and feminine, the adj. will be masc.; but in a combination of masc. or fem. subjects with neuter, the adjective will be neuter.

## Vocabulary XX.

<b>Verbs:</b>	<b>लभ्</b> , in caus. ( <i>lambhāyati</i> *) make receive or take; give.
<b>रुह्</b> grow; caus. ( <i>rohāyati</i> or <i>ropāyati</i> ) make rise or grow; plant.	
<b>Subst.:</b>	<b>शत</b> n., a hundred.
<b>उपनिषद्</b> f., name of certain Vedic writings.	<b>शरद्</b> f., autumn; year.
<b>उपवीत</b> n., sacred cord (worn by the three higher castes).	<b>समिध्</b> f., fagot.
<b>तडित्</b> f., lightning.	<b>सरित्</b> f., river.
<b>दृषद्</b> f., stone.	<b>सुहृद्</b> m., friend.
<b>निर्वृति</b> f., contentment, happiness.	<b>Adj.:</b>
<b>पोषक</b> m., supporter, maintainer.	<b>कुशल</b> , f. °आ, skilled, learned.
<b>भूमृत्</b> m., king; mountain.	<b>त्रिवृत्</b> m., f., n., threefold, triple.
<b>मरुत्</b> m., wind; as pl., <i>n. pr.</i> , the Storm-gods.	<b>दुर्लभ</b> , f. °आ, hard to find or reach; difficult.
<b>वात</b> m., wind.	<b>भक्त</b> , f. °आ, devoted, true.
<b>विश्वास</b> m., trust, confidence.	<b>Indecl.:</b>
<b>वृच</b> m., <i>n. pr.</i> , a demon, Vṛtra.	<b>अपि</b> also; even.
	<b>पश्चात्</b> behind ( <i>w. gen.</i> ).

## Exercise XX.

ते पुत्रा ये पितुर्भक्ताः स पिता यस्तु पोषकः ।

\*\* तन्निचं यत्र विश्वासः सा भार्या यत्र निर्वृतिः ॥ ८ ॥

हे शिष्य समिधो वनादाहर । १ । उपनिषत्सु मुक्तेर्मार्ग उपदि-  
श्यते । २ । आपदि सुहृदो ऽस्मान्पालयेयुः । ३ । विश्वस्थां भुवि पापां

\* If a nasal is ever taken in any of the strong forms of a root, it usually appears in the causal.

\*\* See § 225; यत्र = यस्मिन् and यस्याम्; see § 235, end.

भूमृद्भिर्दण्ड्यन्ताम् । ४ । समिद्धिरपि यजेत । ५ । पुण्येन जगती  
जयेः । ६ । त्वं जीव शरदः शतम् । ७ । भूमृतः (gen.) शिखरं वय-  
मारोहाम यूयमधस्तादतिष्ठत । ८ । काश्चित्सरितः समुद्रेण काश्चिद-  
न्याभिः सरिद्धिः संगच्छन्ते । ९ । रात्रौ तडिदृष्ट्यत । १० । भक्ताः  
सुहृदो ऽस्मान्मुखं लक्षयन्ति । ११ । अश्रुभिर्नार्यो बालाश्च मनोरथा-  
न्ताधयन्ति । १२ । शरदि कासुचित्सरित्सु पद्मानि दृश्यन्ते । १३ ।

14. Indra, with the Maruts *as his* companions, killed Vṛtra.  
15. Without a companion no one can perform a difficult business.  
16. One (*express in pl.*) should plant trees *on* all the roads, for the  
sake of the shade. 17. Those friends who are true in misfortune  
are hard to find in the *three* worlds. 18. The girdle and the sacred  
cord of Aryans are to be made threefold (*neut. dual*). 19. Put  
(*स्था caus.*) this stone behind the fire. 20. The ocean is called by  
the poets the husband of rivers. 21. All subjects must be protected  
(*imv.*) by *their* kings. 22. Some of these Brāhmanas are learned in  
the Upaniṣads, others in the law-books.

## Lesson XXI.

246. Declension of Consonant-stems, cont'd. Stems in pala-  
tals, etc. 1. Final च् of a stem reverts to the original guttural  
when it comes to stand as word-final, and before the *pada*-endings,  
becoming क् when final, and before सु, and ग् before भ्. 2. Final  
ज् is oftenest treated exactly like च् — for cases of other treat-  
ment, see below. 3. In the roots \* दिश्, दृश् and स्पृश्, the श् is  
treated in the same way. 4. The स् of सु becomes ष् after क्;

\* In classical Sanskrit not many root-stems are used as inde-  
pendent substantives; but they are frequently employed, with  
adjective or (present) participial value, as final element of a com-  
pound word.



thus, °बु. E. g. वाच् f., 'speech, word'; रुज् f., 'illness'; दिश् f., 'direction, point of the compass':

Sing.

Plural.

N.V.	वाक् । रुक् । दिक् ॥	वाचस् । रुजस् । दिशस् ॥
A.	वाचम् । रुजम् । दिशम् ॥	" " "
I.	वाचा । रुजा । दिशा ॥	वाग्भिस् । रुग्भिस् । दिग्भिस् ॥
L.	वाचि । रुजि । दिशि ॥	वाबु । रुबु । दिबु ॥

Dual.

वाची । रुजौ । दिशौ ॥  
 वाग्भ्याम् । रुग्भ्याम् । दिग्भ्याम् ॥  
 वाचोस् । रुजोस् । दिशोस् ॥

247. 1. Final श् of a stem regularly becomes the lingual mute (ङ् or ट्) before भ् and सु, and when word-final. For exceptions, see § 246, 3. 2. The final ज् of the root-stems राज्, 'rule', यज्, 'sacrifice', and सृज्, with others; and 3. the final ह् of a number of roots, are treated like श् above. Thus, द्विष् m., 'enemy'; विष् m. pl., 'people', the 'Vaiçya-caste'; लिह् m., f., (adj.) 'licking'.

Sing.

Plural.

N.V.	द्विट् । लिट् ॥	द्विषस् । विषस् । । लिहस् ॥
A.	द्विषम् । लिहम् ॥	" " "
I.	द्विषा । लिहा ॥	द्विड्भिस् । विड्भिस् । लिड्भिस् ॥
L.	द्विषि । लिहि ॥	द्विट्सु । विट्सु । लिट्सु ॥

Dual.

द्विषौ । लिहौ ॥  
 द्विड्भ्याम् । लिड्भ्याम् ॥  
 द्विषोस् । लिहोस् ॥

248. But ऋत्विज् m., 'priest', though containing the root यज्,

makes ऋत्विक् etc.; and स्रज् f., 'garland', though containing /सृज्, makes स्रक् etc.

249. 1. Nouns having the roots दह्, 'burn', and दुह्, 'milk', दुह् 'be hostile', with others, as final element, and also उष्णिह् f. (name of a certain metre), change the final ह् into क् and ग्. Thus, काष्ठदह्, 'wood-burning', makes nom.-voc. sing. काष्ठधक्; कामदुह् f., 'granting wishes', nom.-voc. sing. कामधक्, acc. °दुहम्, loc. pl. °धुक्; मित्रदुह् 'friend-betraying,' nom.-voc.-sing. मित्रधक् etc. 2. In words with नह्, 'bind,' as final element, where ह् represents original घ्, the ह् becomes ह् and त्; thus, उपानह् f., 'shoe, sandal,' nom.-voc. sing. उपानत्, acc. °नहम्, instr. du. °नञ्जाम्, loc. pl. °नत्सु.

### Vocabulary XXI.

#### Verbs:

दम् in caus. (*damdyati*) tame;  
compel.

दुह् (*drūhyati*) be hostile; offend.

धृ in caus. (*dhārdyati*) bear.

भृ (*bhāratī, -te*) bear, support (*lit.*  
*and fig.*).

सृज् + उद् (*utsrjāti*) let loose or  
out; raise (the voice).

स्वङ्ग + परि (*pariśvājate\**) embrace.

हृ + प्र (*prahāratī*) strike out;  
smite.

#### Subst.:

अन्ध m. pl., n. pr., a people in  
India.

ऋच् f., verse of the Rigveda; in  
pl., the Rigveda.

अौषध n., medicine.

कौन्तेय m., nom. pr.

दृश् f., look, glance; eye.

द्विष् m., enemy.

बाष्प m., tears.

मधुलिह् m., bee.

माधुर्य n., sweetness.

रुज् f., sickness, disease.

सम्राज् m., great king, emperor.

\* स्वङ्ग and a few other roots, whose nasal is not constant throughout their inflection, lose it in the present-system.

सामन्त m., vassal.	नीरुज् (i. e. निस्-रुज्) m. f. n., healthy, well.
स्नातक m., one who has taken a certain ceremonial bath.	पथ्य, f. °आ, wholesome ( <i>gen.</i> ).
स्वाध्याय m., private recitation (of sacred texts).	बलिष्ठ, f. आ, strongest.
	रुद्ध, f. °आ (pass. part. of रुध्), besieged, surrounded; suffused.
Adj.:	विद्विष्ट, f. °आ (pass. part. of द्विष् + वि), hated, detested.
आक्रान्त, f. °आ (pass. part. of क्रम् + आ), attacked, smitten.	वृद्ध, f. °आ (part. of वृध्), old.
ईश्वर, f. °आ, rich.	व्याधित, f. °आ, sick, ill.
कामदुह् m. f. n., granting wishes; as f. subst., the Wonder-cow.	समेत, f. आ, provided with.
दक्षिण, f. °आ, right hand; southern.	Adv.: कदाचन, कदाचित्, कदापि, ever.

## Exercise XXI.

दरिद्रान्भर कौन्तेय मा प्रयच्छेत्सरे धनम् ।

व्याधितस्त्रीषधं पथ्यं नीरुजस्तु किमीषधिः\* ॥ ९ ॥

मरुतः सर्वाभ्यो दिग्भ्यो (abl.) वहन्ति । १ । सम्राजो ऽपि राज्यं द्विडुभिर्व्यनाश्रत । २ । तव वाचु कालिदास माधुर्यं वर्तते । ३ । यदा दिशो दहन्ति तदा शिष्यान्नाध्यापयेत् । ४ । बाष्पै रुद्धाभ्यां दृग्भ्यां पिता पुत्रमैवत पर्यष्वजत च । ५ । ऋत्विजां वाक् कामधुक् सा सर्वान्नराणां मनोरथान्पूरयति । ६ । सर्वासु दिक्षु द्विषो ऽदृश्यन्त । ७ । परिव्राट्वाचं नोत्सृजेत् । ८ । मित्रधुक् सर्वेषां विद्विष्टः । ९ । स्रग्भिरुपानश्रं समेताः शिष्या गुहं नोपतिष्ठेरन् । १० । रुग्भिराक्रान्ता बहवो जना म्रियन्ते । ११ । दक्षिणस्यां दिशि कृष्णो ऽन्ध्राणां सम्राडभवत् । १२ । मधुलिङ्गिभिरैष बालो ऽदृश्यत ॥ १३ ॥

14. In the private recitation of the Veda an ascetic must

\* किम् (interrog.), with some other words expressing use or need, takes with it an instrumental of what is used or needed, and a genitive of the user. So here: "of what use to a well man are medicines"?

raise (*opt. or inv.*) *his* voice. 15. That one among the priests is called *hotṛ*, who recites the Rigveda. 16. A *snātaka* must wear shoes and a garland, and *carry* an umbrella. 17. "Among my friends Rāma is the strongest": thus spoke Rāvaṇa. 18. Let an emperor keep *his* vassals in check (*दम् caus.*), and protect (*पा caus.*) the people in all the earth. 19. In the Rigveda occurs (*दृश् pass.*) the Uṣṇih. 20. The father's glance fell upon me (*loc.*). 21. Among the betrayers-of-friends is named (*गणय pass.*) Vibhīṣaṇa. 22. The seer praises Indrāṇī with verses of the Rigveda. 23. The emperor smote *his* enemies (*acc., dat., or loc.*) with the sword. 24. In the battle Kṛṣṇa was killed by his enemies. 25. "May our enemies be tormented by diseases": thus spoke the Brāhman in anger (*abl.*).

## Lesson XXII.

250. Declension of Stems in *र*. The stems in *इर* and *उर* lengthen the vowel before consonant-endings, and in nom.-sing., and the *स्* of the nom. is lost. In the nom.-sing. the final *र* then becomes *स्* (or *visarga*) under conditions requiring a surd as final (see § 95, 116). Thus, *गिर* f., 'voice'; *पुर* f., 'city'.

	Singular.	Dual.	Plural.
N.V.	गीर । पूर ॥	गिरौ । पुरौ ॥	गिरस् । पुरस् ॥
A.	गिरम् । पुरम् ॥	" "	" "
I.	गिरा । पुरा ॥	गीर्भ्याम् । पूर्भ्याम् ॥	गीर्भिस् । पूर्भिस् ॥
L.	गिरि । पुरि ॥	गिरोस् । पुरोस् ॥	गीर्ष । पूर्षु

251. Stems in *इन्* [and in *मिन्* and *दिन्*]. These are masc. and neut. only; the corresponding feminine is made by adding *ई*; thus, *धनिनी*.\* They lose their final *न्* before consonant-endings;

\* Almost any noun in *अ* may form a possessive derivative with



and also in the nom. sing., where the masc. lengthens the इ in compensation. Thus, धनिन् m., n., 'rich'.

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. धनी	धनिनौ	धनिनस्	धनि	धनिनी	धनीनि
A. धनिनम्	"	"	"	"	"
I. धनिना	धनिभ्याम्	धनिभिस्	as in the masculine		
L. धनिनि	धनिनोस्	धनिषु			
V. धनिन्					

252. Derivative stems in अस्, इस्, उस्. The stems of this division are mostly neuter; but there are a few masculines and feminines. Their inflection is nearly regular (for औ, इर्, उर् before भ् see § 241; for the loc. pl., p. 27, bottom of page). Masc. [and fem.] stems in अस् lengthen the अ in nom. sing.; and the nom.-acc. pl. neut. also lengthen अ or इ or उ before the inserted nasal (*anusvāra*). Thus, मनस् n., 'mind'; हविस् n., 'oblation'; धनुस् n., 'bow'.

	Singular.	Dual.
N.A.V. मनस् । हविस् । धनुस् ॥	मनसी । हविषी । धनुषी ॥	
I. मनसा । हविषा । धनुषा ॥	मनोभ्याम् । हविर्भ्याम् । धनुर्भ्याम् ॥	
L. मनसि । हविषि । धनुषि ॥	मनसोस् । हविषोस् । धनुषोस् ॥	

Plural.

N.A.	मनांसि । हवींषि । धनूंषि ॥
I.	मनोभिस् । हविर्भिस् । धनुर्भिस् ॥
L.	मनस्सु । हविष्पु । धनुष्पु ॥
	or मनःसु । or हविःषु । or धनुःषु ॥

253. अङ्गिरस् m. (name of certain mythical characters): nom. sing. अङ्गिरास्, acc. अङ्गिरसम्, instr. अङ्गिरसा, voc. अङ्गिरस्; nom.-acc. pl. अङ्गिरसस्.

the suffix इन्; thus, from बल n., 'strength', बलिन्, 'having strength, strong'. Stems in मिन् and विन् are very rare.

254. Adjective compounds having nouns of this class as final member are very common. Thus, सुमनस् 'favorably-minded.'

Singular.		Dual.		Plural.	
m. f.	n.	m. f.	n.	m. f.	n.
N. सुमनास्	०नस्	सुमनसौ	०नसी	सुमनसस्	०नांसि
A. सुमनसम्	०नस्	"	"	"	"

दीर्घायुस् 'long-lived':

Singular.		Dual.		Plural.	
m. f.	n.	m. f.	n.	m. f.	n.
N. दीर्घायुस्		दीर्घायुषौ	०युषी	दीर्घायुषस्	०यूषि
A. दीर्घायुषम्	०युस्	"	"	"	"
I. दीर्घायुषा etc.		दीर्घायुर्भ्याम् etc.		दीर्घायुर्भिस् etc.	

### Vocabulary XXII.

Verb:	for <i>sajjāte</i> ) hang on, be fastened
सज्ज (sajjati; but often pass.: <i>sajjāte</i> )	on (as thoughts — <i>w. loc.</i> ).

Subst.:	धनुस् n., bow.
अप्सरस् f., heavenly nymph.	नाली f., pipe, conduit.
उर्वशी f., <i>n. pr.</i> , an Apsaras, Urvāśī.	पयस् n., milk.
चितिप m., king.	पुर् f., city.
गिर् f., voice; song.	पुरुवरस् m., <i>n. pr.</i> , Purūravas.
चक्षुस् n., eye.	प्राणिन् m., (living) creature.
चन्द्रमस् m., moon.	भरतखण्ड m., <i>n. pr.</i> , India.
चार m., spy.	मनस् n., mind.
व्या f., bowstring.	मन्त्रिन् m., minister (of state).
व्योतिस् n., light; star; heavenly body.	यजुस् n., sacrificial formula, text.
तडाग m., pond.	यशस् n., glory, fame.
द्वार f., door, gate.	वणिज् m., merchant.
	वयस् n., age.
	सुमनस् f., flower.

सूर्य m., sun.	asceticism; <i>as m. subst.</i> , ascetic.
स्थान n., place, spot, locality; stead.	तेजस्विन् courageous.
स्वामिन् m., possessor, lord.	प्रथम, f. °आ, first.
हविस् n., oblation.	मृत, f. °आ (part. of मृ), dead, fallen.
Adj.:	स्थित, f. °आ (part. of स्था), standing.
आकृष्ट, f. °आ (part. of कृष् + आ), drawn, bent (as a bow).	Indecl.:
तपस्विन् suffering, doing acts of	वै to be sure, in sooth.

## Exercise XXII.

गन्धेन गावः पश्यन्ति वेदैः पश्यन्ति वै द्विजाः ।

चारैः पश्यन्ति चित्तिपाञ्चत्तुर्भ्यामितरे जनाः ॥ १० ॥

आ कर्णमाकृष्टेन धनुषा द्विदसु शरान्मुञ्चन्ति चत्रियाः । १ । सूर्यश्च  
चन्द्रमाश्च जगती ज्योतिषी । २ । धनी वणिग्द्वारि स्थितेभ्यस्तपस्विभ्यो  
वसु दापयेत् । ३ । यज्ञेषु य ऋत्विजो यजूंषि पठन्ति ते ऽध्वर्यव उच्य-  
न्ते । ४ । विश्वस्या भुवः सम्राट् पुरुरवा उर्वशीमप्सरसं पर्यणयन्तस्त्वां  
च पुत्रो ऽजायत । ५ । कामस्य धनुषि ज्यायाः स्थाने ऽलयः शराणां  
स्थाने सुमनसस्तिष्ठन्ति । ६ । प्राणिनां मनांसि जीविते सजन्ति । ७ ।  
पुरि वारि तडागान्नाह्या पार्थिवो ऽनाययत् । ८ । मन्त्रिणः स्वामिने क-  
दापि न द्रुह्येयुः । ९ । एतस्या धेन्वाः पयो बालान्मितरावपायय-  
ताम् । १० ।

11. Raise ye the voice in praise (*dat.*) of Hari. 12. In the  
cities of India dwell rich merchants and courageous warriors.  
13. The praise of Purūravas was sung by Kālidāsa. 14. The king  
gave orders (आ-ज्ञा *caus.*) to have his minister called (*use or. recta*).  
15. The minds of ascetics must not dwell (सज्) on riches (श्री, *loc.*  
*sing.*). 16. At night the moon gives light to all creatures. 17. One  
should sacrifice to the gods (*cf. यज् in Voc. I*) flowers, fruits, and  
milk, not living creatures. 18. The Apsaras lead into Heaven  
warriors fallen in battle. 19. In age (*instr.*), not in knowledge,

Çiva is the eldest among *his* brothers (*loc., gen.*). 20. The gods live by the oblation. 21. A merchant wishes wealth (अ्री), a warrior fame, an ascetic deliverance. 22. The woman's eyes are suffused with tears.

## Lesson XXIII.

255. Declension. Comparative Adjectives. Comparative adjectives of primary formation have a double form of stem for masculine and neuter: a stronger in चास् (usually ईचास्), in the strong cases, and a weaker in चस् (usually ईचस्), there being no distinction of middle and weakest cases. The voc. sing. masc. ends in चन्. The feminine-stem is made with ई from the weak stem-form. Thus, अेचास्, 'better':

Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. अेचान्	अेचांसौ	अेचांसस्	N.V. अेचस्	अेचसी	अेचांसि
A. अेचांसम्	"	अेचसस्	"	"	"
I. अेचसा	अेचोभ्याम्	अेचोभिस्	like the masculine.		
L. अेचसि	अेचसीस्	अेचस्सु, ंचःसु			
V. अेचन्					

Fem. stem अेचसी, declined like नदी.

256. Stems in अन्त् (or अत्) fall into two divisions: A. those made with the suffix अन्त् (अत्), being, with few exceptions, active participles, present and future; and B. those made with the possessive suffixes मन्त् (or मत्) and वन्त् (or वत्). They are masc. and neuter only, the fem. being formed with ई.

257. A. Participles in अन्त् (or अत्). E. g. जीवन्त् m., n., 'living.'



Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.V. जीवन्	जीवन्तौ	जीवन्तस्	जीवत्	जीवन्ती	जीवन्ति
A. जीवन्तम्	"	जीवतस्	"	"	"
I. जीवता	जीवञ्चाम्	जीवद्भिस्	as in masculine.		
L. जीवति	जीवतोस्	जीवत्सु			

258. The strong form of these participles is obtained, mechanically, by cutting off the final **इ** from the 3rd. pl. pres. (or fut.) ind. act.; thus, **नयन्ति** gives strong form of pres. act. part. **नयन्त्**, weak **नयत्**; **तिष्ठन्ति**, **तिष्ठन्त्** and **तिष्ठत्**; — **नह्यन्ति**, **नह्यन्त्** and **नह्यत्**; — **दण्डयन्ति**, **दण्डयन्त्** and **दण्डयत्**; — **भविष्यन्ति** (fut.), **भविष्यन्त्** and **भविष्यत्**.

259. But those verbs which in the 3rd. pl. act. lose the **न्** of the usual **न्ति** (as e. g. the verbs following the reduplicating class in the present-system), lose it also in the present participle, and have no distinction of strong and weak stem. Thus, from **जुह्**, 3rd pl. pres. ind. act. **जुहति**, part. (only stem-form) **जुहत्**: nom.-voc. sing. masc. **जुहत्**, acc. **जुहतम्**; nom.-voc.-acc. du. **जुहतौ**, pl. **जुहतस्**; nom.-voc.-acc. sing. neut. **जुहत्**, du. **जुहती**, pl. **जुहति**.\*

260. Only the present participles of verbs of the *a*-class, the *ya*-class, and causatives, invariably insert **न्** in nom.-voc.-acc. du. neut. Present participles of the *ā*-class, of the root-class when the root ends in **आ**, and *all* future participles, may either take or reject it; thus, neut.-sing. **किरत्**, du. **किरती** or **किरन्ती**; **करिष्यत्** (fut.), du. **करिष्यती** or **करिष्यन्ती**; **यात्** (pres. part. from **या**, 'go'), du. **यातो** or **यान्ती**. Participles of all other verbs, and all other stems in **अत्**, leave out the **न्** in the du. neut.; thus, **अदत्** (**अद्** 'eat', root-class), du. **अदती**.

261. The adj. **महन्त्**, 'great', takes in strong cases the stem-

\* The grammarians, however, allow these verbs to insert the **न्** in the nom.-voc.-acc. pl. neuter of the present participle.

form **महान्**: nom.-sing. masc. **महान्** (see § 239, 2), acc. **महान्तम्**, voc. **महन्**; du. neut. **महती**, pl. **महान्ति**. Otherwise the inflection is like that of participles.

262. The feminine of participles and adjectives in **अन्त्** (or **अत्**) is always made with **ई**, and the form is always identical with the nom. dual neuter.

### Vocabulary XXIII.

Verbs;  
**निन्द्** (*nindati*) blame.  
**राज्** (*rājate*) shine; rule.

**सृ + अप** (*apasārati*) go away; in  
caus. (*apasārāyati*) drive away.

Nouns (subst. and adj.):  
**आदित्य** m., sun.  
**गरीयांस** (comp.) very honorable.  
**ददत्** (pr. part. of **दा**) giving.  
**प्रकाशिन्**, f. **नी**, bright, glistening;  
(act.) illuminating.  
**भूत**, f. **नी**; become (past. pass.  
part. of **भू**); as neut. subst.,  
being, creature.

**वत्स** m., calf.  
**श्रेयांस** better, best; as neut. subst.,  
salvation.  
**सन्त्** (neut. **सत्**) being, existing;  
as masc. subst., good man; as  
fem. (**सती**), faithful wife.\*

Adv.:  
**अस्** to-morrow.  
**हि** surely, indeed.

### Exercise XXIII.

सन्तो ऽपि\*\* न हि राजन्ते दरिद्रस्थितरे गुणाः ।

आदित्य इव भूतानां श्रीर्गुणानां प्रकाशिनी ॥ ११ ॥

तिष्ठन्तं गुरुं शिष्यो ऽनुतिष्ठेद्भक्षन्तमनुगच्छेद्भावन्तमनुधावेत्\*\*\* । १ ।  
गरीयसः (acc. pl.) श्रेयसे पूजयेत् । २ । धनिनस्तपस्विभ्यो धनं ददत् :

\* Especially a widow who immolates herself on the funeral-pile of her husband; whence Anglo-Indian *suttee*.

\*\* "Even though they exist".

\*\*\* **अनु** in composition often conveys the idea of imitation.

शस्यन्ते । ३ । स्त्रियन्तीं भार्यां त्यजन्निन्दते । ४ । जीवतः पुत्रस्य मुखं पश्यन्ती पितरौ तुष्यतः । ५ । भ्रात्रो (gen. du.) रामो यशसा गरीयान् । ६ । एतेषां वणिजां धनानि महान्ति वर्तन्ते । ७ । कुप्यते मा कुप्यत । ८ । उद्याने पतङ्गो विहगेभ्यो धान्यं किरतिः कन्या अपश्यम् । ९ । पित्रोर्जीवतोर्भातरः स्वसारश्च तयोर्धनस्य स्वामिनो न भवेयुः । १० । धेनुं धयन्तं वत्सं मापसारय । ११ । गुरुषु पिताचार्यो माता च गरीयांसः । १२ । त्वयि जीवति सुखेन वयं जीवामः ॥ १३ ॥

14. We blame the driver who strikes (*part.*) the horses. 15. The king who punishes (*part.*) the bad and gives (*part.*) food to the good is praised. 16. The warrior who conquers (*part.*) in battle attains great fame. 17. Among the heavenly bodies the sun and moon are the *two* great *ones*. 18. In the field I saw birds flying. 19. He who lives (*part.*) to-day is dead to-morrow. 20. The word of the good must be followed (*done*). 21. Dwell among good men. 22. A maiden, making (*सृज्*) garlands, sits on a stone. 23. A husband shall punish a wife who steals (*part.*) *his* property. 24. The child (*gen.*) was afraid (*use subst., no copula*) of the bees (*abl.*) flying about (*भ्रम्*) in the house.

## Lesson XXIV.

263. Declension. Stems in अन्त् (or अत्), cont'd. B. Stems in मन्त् (मत्) and वन्त् (वत्). Adjectives formed with these suffixes are possessives. They are declined precisely alike\*; and differ in inflection from the participles in अन्त् only by lengthening the अ in the nom. sing. masc. The feminine is made in ई; thus, श्री-मती. In the dual neut. न् is never inserted. Thus, श्रीमन्त्, 'rich', 'celebrated:'

\* The two adjectives इयन्त्, 'so great', 'so many', and कियन्त्, 'how great?' 'how many?' are similarly declined.

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. श्रीमान्	श्रीमन्तौ	श्रीमन्तस्	NV. श्रीमत्	श्रीमती	श्रीमन्ति
A. श्रीमन्तम्	"	श्रीमतस्	"	"	"
I. श्रीमता	श्रीमज्जाम्	श्रीमद्भिस्	as in the masculine.		
L. श्रीमति	श्रीमतोस्	श्रीमत्सु			
V. श्रीमन्					

264. A stem भवन्त्\* (to be carefully distinguished from भवन्त्, pres. part. act. of भू) is frequently used in respectful address as a substitute for the pronoun of the second person. It is construed with the verb in the third person. Its nom. sing. masc. is भवान् (fem. भवती); and भोस्, the contracted form of its older voc. भवस्, is a common exclamation of address: "you, sir!", "ho, there!"; and is often doubled.\*\*

265. Derivative stems in अन्. These are made by the suffixes अन्, मन्, and वन्, and are, with one or two exceptions, masc. and neut. only. The stem has a triple form. In the strong cases of the masc. the vowel of the suffix is lengthened to आ, in the weakest cases it is in general dropped; in the middle cases the final न् is dropped, and it is also lost in the nom. sing. of all genders. In the neuter, the nom.-acc. pl., as being strong cases, lengthen the vowel of the suffix; the same cases in the dual (as weakest cases) lose अ — but this only optionally. After the म् or व् of मन् and वन्, when these are preceded by a consonant, the अ is retained in all the weakest cases, to avoid too great an accumulation of consonants. Examples: राजन् m., 'king'; नामन् n., 'name'; आत्मन् m., 'soul, self'; ब्रह्मन् n., 'devotion'.

\* Probably contracted from भगवन्त् 'blessed'.

\*\* भोस् loses its final स् before all vowels and all sonant consonants; thus, भो भो ऋषे.



Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. राजा	राजानौ	राजानस्	नाम	नामनी or नाम्नी	नामानि
A. राजानम्	"	राज्ञस्	"	"	"
I. राज्ञा*	राजभ्याम्	राजभिस्	नाम्ना	नामभ्याम्	नामभिस्
L. राजनि	राज्ञोस्	राजसु	नामनि	नाम्नोस्	नामसु
or राज्ञि			or नाम्नि		
V. राजन्			नामन् or नाम		
N. आत्मा	आत्मानौ	आत्मानस्	ब्रह्म	ब्रह्मणी	ब्रह्माणि
A. आत्मानम्	"	आत्मनस्	"	"	"
I. आत्मना	आत्मभ्याम्	आत्मभिस्	ब्रह्मणा	ब्रह्मभ्याम्	ब्रह्मभिस्
V. आत्मन्			ब्रह्मन् or ब्रह्म		

266. Euphonic rules. Final क्, ट् and प् remain unaltered before initial surd consonants; before sonants, whether vowel or consonant, they become respectively ग्, ड्, ब्. Before nasals they may be still further assimilated, becoming the nasals ङ्, ण्, म्. Thus, परिव्राट् न becomes either परिव्राङ्ग or परिव्राण्म; सम्यक् न becomes सम्यप् or सम्यङ्. The latter method is much more usual.

267. Before initial ह् a final mute is made sonant; and then the ह् may either remain unchanged, or be converted into the sonant aspirate corresponding to the preceding letter; thus, either सम्यग्हस्तः or सम्यग्घस्तः; either तस्माद् हस्तात् or तस्माद्घस्तात्. In practice the latter method is almost invariably followed.

\* When a dental mute comes in contact with a lingual or palatal mute or sibilant, the dental is usually assimilated, becoming lingual or palatal respectively. Thus, *tiṣṭhati* from *ti-stha-ti*; *rājñā* instead of *rājñā*.

## Vocabulary XXIV.

## Verbs:

छिद् + अव cut off.

मृज् in caus. (*mārjāyati*) rub, rub off, polish.

वर्णय (denom. — *varṇāyati*) describe, portray.

विज् + उद् in caus. (*udvejāyati*) terrify.

## Subst.:

आत्मन् m., soul, self; often as simple reflexive pronoun; *in genitive*, his, etc.; one's own.

कर्मन् n., deed; ceremony; fate.

चर्मन् n., hide, skin; leather.

जन्मन् n., birth.

तीर n., bank, shore.

चिष्टुम् f., name of a metre.

दिन n., day.

देवकुल n., temple.

नरक m., hell.

पक्षिन् m., bird.

पात्र n., pot, vessel.

ब्रह्मन् (*brāhman*) n., devotion; sacred word (of God); sacred knowledge; the world-spirit.

ब्रह्मन् (*brahmān* — a personification of the preceding) m., the supreme All-Soul, the creator.

भस्मन् n., ashes.

यति m., ascetic.

राजन् m., king.

लोमन् n., hair.

वर्ष n., year.

समागम m., meeting, encounter.

सीमन् f., border, boundary; out-skirts.

हन्तु m., slayer, killer.

## Adj.:

आयुष्मन् long-lived (often used in respectful address).

इयन्त् so great, so much (263).

कियन्त् how great? how much?

कृपण, f. °आ, poor; niggardly.

तावन्त् so much, so many.

द्वितीय, f. °आ, second.

प्रियकर्मन् kind.

प्रियवाच् saying pleasant things, sociable.

बलवन्त् strong, mighty.

भगवन्त्, f. वती, honorable; blessed.

भास्वन्त् shining, brilliant.

मतिमन्त् shrewd, prudent.

यावन्त् how much, as many.

रुक्, f. °आ, harsh, rough.

विभु, f. °भ्वी, pervading, far-reaching; omnipresent; mighty.

हत, f. °आ (pass. part. of हन्) killed.

## Adv.:

प्रायेण commonly.

## Exercise XXIV.

नोद्विजयेज्जगद्वाचा रूक्षया प्रियवाग्भवेत् ।

प्रायेण प्रियकर्मा यः कृपणो ऽपि हि सेव्यते ॥ १२ ॥

यावन्ति हतस्त्र पशोश्चर्मणि लोमानि विद्यन्ते तावन्ति वर्षाणि हन्ता  
नरके वसेत् । १ । भृत्या बलवन्तं राजानमायुष्मन्निति वदन्तु । २ । भा-  
स्वन्तं सूर्यं दिने दिने द्विजातयः पूजयन्तु । ३ । कियतो मासान्भवान्का-  
श्चां न्यवसत् । ४ । के चिद्यतयो भस्मना शरीरं मार्जयन्ति । ५ । कर्म  
बलवदिति मतिमतो दरिद्रान्पश्यतो (gen.) मे मतिः । ६ । त्वयि राज्ञि  
तिष्ठत्यस्माकं सर्वासां च प्रजानां सुखं न विनश्येत् । ७ । एकस्मिन्नन्मनि  
ये शूद्रा अजायन्त त आत्मनां धर्मान्सम्यगनुतिष्ठन्तो द्वितीये जन्मनि  
द्विजातयो भवेयुः । ८ । ग्रामे परिव्राण्ण तिष्ठेद्वेन परिभ्रमन्ब्रह्म ध्या-  
येत् । ९ । एतस्यां पुरि श्रीमतो राज्ञोः समागमो ऽजायत । १० । ब्रह्मा  
जगतः स्रष्टा वेदेषु ब्रूयते । ११ । यान्पक्षिणो वनस्थ सीमनि वृक्षादुत्प-  
ततो ऽपश्यत ते सर्वे मया भ्रात्रा च पार्श्वैर्जीवन्त एवावध्यन्त मात्रा चास्त्र-  
भ्यमपच्यन्त ॥ १२ ॥

13. Brāhmins have *their* shoes made (*use कृ caus.*) of leather (*instr.*) or wood. 14. A temple of blessed Viṣṇu stands in the outskirts of this village, on the bank of the river. 15. Let him rub off the vessels diligently with ashes (*pl.*). 16. The servants announced to the king that the two celebrated poets were coming (*use or. recta with इति*). 17. O children (*du.*), tell me your (आत्मन्, *gen. du.*) names. 18. The world-spirit is described in many Upaniṣads. 19. It is said by the seers that the world-spirit is omnipresent (*use or. recta*). 20. That part of the world-spirit, which is encompassed by the body, is called the soul of man (cf. § 234). 21. Candragupta was the mighty emperor of the whole earth. 22. All the mighty warriors who fought in Kṛṣṇa's army were killed in battle by the enemy. 23. In the Rīgveda (ऋच *pl.*) occurs (विद् *pass.*) also the Triṣṭubh. 24. The king of Pāṭaliputra is by birth a Cūdra; let him not marry the beautiful daughter of the ascetic Mitrāṭithi.

## Lesson XXV.

268. Declension. Perfect Active Participles in वांस. The active participles of the perfect tense-system are quite peculiar as regards the modifications of the stem. In the strong cases the suffix is वांस, which becomes वान् in the nom. sing. masc., and is shortened to वन् in the voc. sing. In the weakest cases the suffix is contracted into उष्; and in the middle cases it is changed to वत्. A union-vowel इ, if present in the strong and middle cases, disappears before उष् in the weakest. Radical इ and ई, if preceded by one consonant, become य् before उष्, but if preceded by more than one consonant, become ह्य्; whereas radical उ always becomes उव् before उष्, and radical ऋ, ए. Thus, निनीवांस, निन्युष; शुश्रुवांस, शुश्रुवुष; चकृवांस, चक्रुष. The feminine stem is formed with ई from the weakest stem-form; thus, निन्युषी. Examples:

## 1. विद्वांस 'knowing':

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. विद्वान्	विद्वांसौ	विद्वांसस्	N.V. विद्वत्	विद्वुषी	विद्वांसि
A. विद्वांसम्	"	विद्वुषस्	"	"	"
I. विद्वुषा	विद्वज्जाम्	विद्वज्जिस्	as in the masculine.		
L. विद्वुषि	विद्वुषोस्	विद्वत्सु			
V. विद्वन्					

## 2. जग्मिवांस 'having gone':

\* Another form of perf. part. of this verb (गम्) makes the strong and middle stems जगन्वांस and जगन्वत्; the weakest form is as above, जग्मुष.



Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. जग्मिवान्	जग्मिवांसौ	°वांसस्	जग्मिवत्	जग्मुषी	जग्मिवांसि
A. जग्मिवांसम्	"	जग्मुषस्	"	"	"
I. जग्मुषा	°वज्जाम्	°वज्जिस्	as in the masculine		
L. जग्मुषि	जग्मुषोस्	जग्मिवत्सु			
V. जग्मिवन्					

269. Stems **श्वन्**, **युवन्**. The stems **श्वन्** m., 'dog', and **युवन्** m., n., 'young', have as weakest stems **शुन्** and **यून्**; in the strong and middle cases they follow **राजन्**; voc. **श्वन्**, **युवन्**. Fem. **शुनी** and **युवति**.

270. The stem **मघवन्** m., 'generous' (in the later language almost exclusively a name of Indra), has as strong stem **मघवान्**, mid. °व, weakest **मघोन्**. Nom. sing. **मघवा**, voc. °वन्. Fem. **मघोनी**.

271. The stem **अहन्** n., 'day', is used only in the strong and weakest cases, the middle, with the nom. sing., coming from **अहर्** or **अहस्**. Thus:

	Singular.	Dual.	Plural.
N.A.V.	<b>अहर्</b> (°स्)	<b>अहनी</b> or <b>अह्नी</b>	<b>अहानि</b>
I.	<b>अह्ना</b>	<b>अहोभ्याम्</b>	<b>अहोमिस</b>
L.	<b>अहनि</b> or <b>अह्नि</b>	<b>अह्नीस्</b>	<b>अहस्सु</b> or <b>अहःसु</b>

272. Compounds with / **अच्** or **अच्च**. The adjectives formed from this root with prepositions and other words are quite irregular. Some of them have only two stem-forms: a strong in **अच्च** and a weak in **अच्**; while others distinguish from the middle in **अच्** a weakest stem in **च्**, before which the **अ** is contracted with a preceding **इ** (य्) or **उ** (व्) into **ई** or **ऊ**. The fem. is made with **ई** from the weakest (or weak) stem; thus, **विषूची**. The principal stems of this sort are as follows:

	Strong.	Middle.	Weak (weakest).
प्राञ्च 'forward', 'eastward'	प्राञ्च		प्राच्
अवाञ्च 'downward'	अवाञ्च		अवाच्
उदञ्च 'northward'	उदञ्च	उदच्	उदीच्*
प्रत्यञ्च 'backward', 'westward'	प्रत्यञ्च	प्रत्यच्	प्रतीच्
न्यञ्च 'low'	न्यञ्च	न्यच्	नीच्
अन्वञ्च 'following'	अन्वञ्च	अन्वच्	अनूच्
तिर्यञ्च 'going horizontally'	तिर्यञ्च	तिर्यच्	तिरस्च**

## Vocabulary XXV.

## Verbs:

गम + अस्तम (*astamgacchati*) go  
down, set (lit'ly "go home" —  
used of the heavenly bodies).

+ उद् (*udgacchati*) rise.

स्पृह् (*sprháyati*) desire (*dat.*).

## Subst.:

गौरव n., weight; dignity.

जगत् n., that which lives.

तक्षशिला f., n. pr., a city (Taxila)  
in India.

तिर्यञ्च m., n., animal.

त्वष्टृ m., n. pr., a god, Tvaṣṭar.

परिषद् f., assembly.

भृगुकच्छ n., Baroch (a holy place  
in India).

मघवन् m., Indra.

युवन् m., n., young; f. युवति.

विपाक् m., ripening; recompense.

अम m., pains, trouble.

सिंह m., lion.

स्नान n., bathing, bath.

हरिण m., gazelle.

## Adj.:

अधीत, f., °आ, learned, studied.

तस्त्रिवांस् having stood; as n.

subst., the immovable.

त्रिशिर्षन् three-headed.

दष्ट, f. °आ, (part. of दंश्) bitten.

वनवासिन् forest-dwelling.

विद्वांस् knowing, wise, learned.

\* इ inserted, irregularly, in weakest forms only.

\*\* irregular (तिरस् + अच्).

## Exercise XXV.

विद्वान्मशस्यते लोके विद्वान्मच्छति गौरवम् ।

विद्यया लभ्यते सर्वं विद्या सर्वत्र पूज्यते ॥ १३ ॥

प्राच्यां दिशि ज्योतींश्चक्षन्ति प्रतीचामस्त्रगच्छन्ति । १ । विद्वद्भि-  
रेव विदुषां श्रमो ज्ञायते । २ । त्वष्टुस्त्रिशीर्षाणां पुत्रं मघवामारयत् । ३ ।  
अहनी एव चक्षियावयुध्येताम् । ४ । शुना दष्टो द्विजातिः स्नानमा-  
चरेत् । ५ । काश्या आजगमुषो भ्रातृनपश्चाम । ६ । येन वेदा अंधीतास्तं  
युवानमपि गुरुं गणयन्ति । ७ । पापाः कर्मणां विपाकेन द्वितीये जन्म-  
नि तिर्यक्तु जायन्त इति स्मृतिः । ८ । विद्वांसो विद्वद्भिः सह समागमाय  
सृहयन्ति । ९ । कियद्भिरहोभिः काश्याः प्रयागमगच्छत । १० । प्राचां  
देशे पाटलिपुत्रं नाम महन्नगरं विद्यत उदीचां तत्रशिला प्रतीचां भृगु-  
कच्छम् ॥ ११ ॥

12. Vṛtra was killed (हन्, *caus. pass.*) by Maghavan and the Maruts. 13. Young women sang a song. 14. Two learned Brāhmanas dispute. 15. Saramā is called in the Rīgveda the dog (*f.*) of the gods. 16. Great forests are found in the west (*expr. as pred., nom. pl.*). 17. In the assembly let the best among the learned teach (उप-दिश) the law. 18. Those who have committed evil deeds must stand by day (*acc.*) and sit by night. 19. Glory was attained by the young warrior. 20. Turned toward the east (*nom. sing.*) let one reverence the gods; the east (प्राची) is the quarter (दिश) of the gods. 21. Day by day one must worship (पूज्) the sun. 22. The gazelle has been killed by dogs. 23. The lion is king of forest-dwelling animals.

## Lesson XXVI.

## Some Irregular Substantives.

273. अम्बा *f.*, 'mother': *voc. sing.* अम्ब ।

274. 1. सखि *m.*, 'friend': *sing. nom.* सखा, *acc.* सखायम्, *inst.* सखा, *dat.* सख्ये, *abl.-gen.* सख्युस्, *loc.* सख्यौ, *voc.* सखे; *du.* सखायौ,

सखिभ्याम्, सख्योस्; pl. nom. सखायस्, acc. सखीन्, instr. सखिभिस्; the rest like अग्नि. — 2. पति m., is declined regularly (like अग्नि) in composition, and when meaning 'lord, master'; when meaning 'husband', it follows सखि in the following forms: inst. sing. पत्न्या, dat. पत्न्यै, abl.-gen. पत्न्युस्, loc. पत्न्यौ.

275. The neuter stems अक्षन् 'eye', अस्थन् 'bone', दधन् 'curds', सकथन् 'thigh', form only the weakest cases; thus, अक्षणा, दधस्, सकथनि or सकथ्य, etc.; the rest of the inflection is made from corresponding stems in इ; thus, nom. sing. अक्षि etc.

276. 1. लक्ष्मी f., 'goddess of fortune', makes nom. sing. लक्ष्मीस्. — 2. स्त्री f., 'woman', follows a mixed declension; thus, nom. sing. स्त्री, acc. स्त्रियम् or स्त्रीम्, instr. स्त्रिया, dat. स्त्रियै, abl.-gen. स्त्रियास्, loc. स्त्रियाम्; du. स्त्रियौ, स्त्रीभ्याम्, स्त्रियोस्; pl. nom. स्त्रियस्, acc. स्त्रियस् or स्त्रीस्, instr. स्त्रीभिस्, etc.; gen. स्त्रीणाम्.

277. 1. अप् f., 'water', only pl.; its final is changed to ह before भ्; thus, nom. आपस्, acc. अपस्, instr. अद्भिस्, dat.-abl. अद्भ्यस्, gen. अपाम्, loc. अपसु. — 2. दिव् f.,\* 'sky', makes nom. sing. द्यौस्, du. द्यावौ, pl. (sometimes) द्यावस्; the endings are the normal ones, but the root becomes द्यु before consonant-endings: thus, acc. sing. दिवम्, nom.-acc. pl. दिवस्, instr. द्युभिस्. Not all the cases are found in use. — 3. Stem रै m. (rarely f.), 'wealth': sing. रास्, रायम्, राया etc.; du. रायौ, राभ्याम्, रायोस्; pl. रायस् (nom. and acc.), राभिस् etc.

278. 1. अनड्डह् or अनड्डुह् m., (from अनस् + वह् 'cart-drawing', i. e.) 'ox': strong stem अनड्डाह्, mid. अनड्डुद्, weakest अनड्डुह्; nom. sing. अनड्डान्, voc. अनड्डुन्. — 2. The stem पन्थन् m., 'road', makes all the strong cases, with irregular nom. sing. पन्थास्; the corresponding middle cases are made from पथि, and the weakest from पथ्; thus, acc. sing. पन्थानम्, dat. पथ्यै, acc. pl. पथस्,

\* In the older language oftener masculine.



dat. पथिभ्यस्. [The stems मन्थन् m., 'stirring-stick', and ऋभुजन् m., an epithet of Indra, are said to follow पन्थन्.]

279. The stem पुंस m., 'man', is very irregular. The strong stem is पुमांस, mid. पुम्, weakest पुंस. Thus, sing. पुमान्, पुमांसम्, पुंसा, etc., voc. पुमन्; du. पुमांसौ, पुम्भ्याम्, पुंसोस्; pl. पुमांसस्, पुंसस्, पुंभिस् etc., पुंसु.

280. For the stem जरा f., 'age', may be substituted in the cases with vowel-endings forms from जरस् f.; thus, जरया or जरसा.

281. हृद् n., 'heart', does not make nom.-voc.-acc. of any number (except in composition), these being supplied from हृदय n.

282. The stem पद् m., 'foot', becomes पाद् in strong cases; and, in compounds, in the middle cases also; thus, nom. sing. पाद्, acc. पादम्, instr. पदा, etc. From द्विपद् 'biped', acc. sing. द्विपादम्, pl. द्विपदस्, instr. pl. द्विपाद्भिस्. [The stem पाद् m., 'foot', has the complete declension of *a*-stems.]

283. The root हन् 'slay', as final member of a compound, becomes हा in nom. sing., and loses its न् in the middle cases and its अ in the weakest cases (but only optionally in loc. sing.). Further, when अ is lost, ह् in contact with न् reverts to its original घ्; thus, ब्रह्महन् m., 'killing a Brāhman', makes nom. sing. ब्रह्महा, acc. °हणम्\*, instr. ब्रह्मघ्ना, etc., loc. ब्रह्मघ्नि or °हणि, voc. °हन्; du. ब्रह्महणौ, °हभ्याम् etc.; pl. nom. °हणस्, acc. °घ्नस्.

284. The stems पूषन् m., n. pr., and अर्यमन् m., n. pr. (both personifications of the sun), make the nom. sing. in आ, but otherwise do not lengthen the अ; thus, nom. पूषा, acc. पूषणम्, instr. पूष्णा.

\* In compound words, an altering cause in one member sometimes lingualizes a न् of the next following member. But a guttural or labial in direct combination with न् sometimes prevents the combination, as in the instr. ब्रह्मघ्ना.

## Vocabulary XXVI.

<b>Verbs:</b>	तृप् (tṛipyati) be pleased or satisfied, satisfy or satiate oneself.
ऋ move; in caus. (arpáyati) send; put; hand over, give.	लप् + वि (vildpati) complain.
गृह् (gṛhati) in caus. (gūháyati) hide away, conceal.	
<b>Subst.:</b>	<b>मानव</b> m., man ( <i>homo</i> ).
अक्षन् (अक्षि) n., eye.	व्रत n., vow, obligation, duty.
अद्रोह m., faithfulness.	<b>Adj.:</b>
असुर m., demon.	काण f., °आ, one-eyed.
चित्त n., notice, thought, mind.	चतुष्पद् four-footed, quadruped.
देवता f., divinity, deity.	द्विपद् m., biped.
दध्यञ्च (weakest °धीच्) m., n. pr., a Vedic saint.	नियत, f. °आ (part. of नि-यम्), ordained, fixed, permanent.
पद् m., foot.	शिव, f. °आ, beneficent, gracious, blessed.
पालन n., protection.	

## Exercise XXVI.

पत्नी भक्तिव्रतं स्त्रीणामद्रोहो मन्त्रिणां व्रतम् ।

प्रजानां पालनं चैव नियतं भूभृतां व्रतम् ॥ १४ ॥

बलवन्तावनड्वाही लाङ्गलं वहताम् । १ । शिवास्ते पन्थानम् । २ । लक्ष्मीर्विष्णोर्भार्या । ३ । हविष पुमान्परं ब्रह्म ध्यायति । ४ । बाङ्गभ्यां भूभृ-  
त्कृत्स्नं जगदजयत् । ५ । केन पथा भवान्स्त्रिया सहागच्छत् । ६ । पदा  
मामस्युश्रत्सखा । ७ । पुष्पिः सह स्त्रीरागमयद्राजा । ८ । हे युवन्पन्थानं  
मे दर्शय । ९ । अङ्गिः पादौ चालयत्प्रेष परिव्राट् । १० । स्त्री पत्ये  
रूपकाखर्पयति । ११ । एकेनाक्षणा यो न किञ्चित्पश्यति तं काणं वद-  
न्ति । १२ । द्यूः पिता पृथिवी च माता वो रचताम् । १३ । एते पुमांसो  
हृदयेषु पापं गूहयन्ति । १४ । ब्रह्मघ्ना न संभाषेत न च तमध्यापयेद्या-  
जयेद्वा । १५ । असुरेभ्यो भयात्मानवा देवताः पालनं प्रार्थयन्त ताभिश्च  
शिवाभिः पापा असुरा अघात्यन्त । १६ । महानुदीचां राजा दरिद्रैः  
पथि तिष्ठद्भिः शिष्यैः संभाषमाणस्तेभ्यो भिक्षां यच्छति ॥ १७ ॥

18. The meeting of the men and women took place on the road. 19. In the Veda they call the sun Pūṣan, Mitra (*m.*), Aryaman, and Savitar. 20. Water also is named (गणय, *pass.*) among the deities in the Rik (*use* वृत्) and in the sacrificial formulas. 21. Be gracious, O Īiva, to biped and quadruped. 22. The seers' view is, that fire is to be found in the water (*use* वृत्, and make a direct statement with इति). 23. The Asura was slain by Maghavan with a bone of Dadhyañc. 24. Who knows the wind's path (*pass.*)? 25. Mother, satisfy (तृप् *caus.*) the child with curds. 26. Have food brought (*use* आ-जी, *caus., pl.*) from our friend's house. 27. The Maruts are Maghavan's friends.

## Lesson XXVII.

285. **Demonstrative Pronouns.** Two demonstrative-declensions are made up with particular irregularity: they are those of the pronouns अयम् and असौ (for which the natives give the stem-forms as इदम् and अदस् respectively). The first is a more indefinite demonstrative: 'this' or 'that'; the other signifies especially the remoter relation.

286. अयम् (इदम्):

	Masculine.			Feminine.		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.	अयम्	इमी	इमे	इयम्	इमे	इमास्
A.	इमम्	"	इमान्	इमाम्	"	"
I.	अनेन	आभ्याम्	एभिस्	अनया	आभ्याम्	आभिस्
D.	अस्मै	"	एभ्यस्	अस्मै	"	आभ्यस्
Ab.	अस्मात्	"	"	अस्यास्	"	"
G.	अस्मि	अनयोस्	एषाम्	"	अनयोस्	आसाम्
L.	अस्मिन्	"	एषु	अस्याम्	"	आसु

Neuter: Nom.-acc. sing. इदम्, du. इमे, pl. इमानि; the rest is like the masculine.

287. असौ (अदस्):

Masculine.			Feminine.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. असौ	अम्	अमी	असौ	अम्	अमूस्
A. अमुम्	"	अमून्	अमूम्	"	"
I. अमुना	अमूभ्याम्	अमीभिस	अमुया	अमूभ्याम्	अमूभिस
D. अमुष्मै	"	अमीभ्यस्	अमुष्यै	"	अमूभ्यस्
Ab. अमुष्मात्	"	"	अमुष्यात्	"	"
G. अमुष्य	अमुयोस्	अमीषाम्	"	अमुयोस्	अमूषाम्
L. अमुष्मिन्	"	अमीषु	अमुष्याम्	"	अमूषु

Neuter: Nom.-acc. sing. अदस्, du. अम्, pl. अमूनि; the rest like masc. — The final ई of अमी is unchangeable (cf. § 161).

288. There is a defective pronominal stem एन, which is accentless, and hence used only in situations where no emphasis falls upon it. The only forms are the following: Sing. acc. m. एनम्, n. एनद्, f. एनाम्; instr. m., n., एनेन, f. एनया. Du. acc. m. एनौ, f., n., एने; gen.-loc. m., f., n., एनयोस्. Pl. acc. m. एनान्, n. एनानि, f. एनास्. — These forms may be used only when the person or object to which they refer has already been indicated by a form of अयम् or एष. Thus, अनेन काव्यमधोतमेन व्याकरणमध्यापय "this one has read the art of poetry; teach him grammar".

289. Past Passive Participle in त or न. By the suffix त — or, in a comparatively small number of verbs, न — is formed, directly from the root of the verb, and unconnected with any tense-stem, a verbal adjective called the past passive participle. The fem. ends always in ञ्च्वा. When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, दत्त dattá, 'given'; उक्त ukta, 'spoken'. When made from an intransitive or neuter verb, the same par-



participle has no passive, but only an indefinite past, sense; thus, गत, 'gone', भूत, 'been'; पतित, 'fallen'.

290. This participle is often used as an adjective. Very commonly, also, it supplies the place of a finite verb, when some form of अस्, 'be', or भू is to be supplied; thus, स गतः "he is gone"; मया पत्रं लिखितम् "by me a letter was written". The neuter is frequently used as a substantive; thus, दत्तम् 'a gift'; दुग्धम् 'milk'; and also as *nomen actionis*. Sometimes it has a present signification, particularly when made from neuter verbs; thus, स्थित (from स्था) often 'standing'.

291. A. With suffix न [ण]. The suffix न is taken by a number of roots. Thus:

1. Certain roots in आ, and in *i* and *u*-vowels; thus, घ्या or पी 'swell, be fat', पीन; हा 'abandon', हीन; स्ना 'wither', स्नान; क्षि 'destroy', क्षीण; श्वा or श्वि 'swell', स्नून; लू 'cut', लून.

2. The roots in variable ऋ (so-called *r̄*-roots), which before the suffix becomes ईर् or ऊर्, as in the pres. pass.; thus, २ कृ (किर्), कीर्ण; तृ, तीर्ण; १ पृ (पूर) 'fill', पूर्ण.

3. A few roots ending in ज् (which becomes ञ् before the न); thus, भञ्ज 'break', भय; १ भुज् 'bend', भुय; मज्ज् 'sink', मय; रुज् 'be sick', रुय; विज् 'fear', विय. Also one or two others which exhibit a guttural before the न: लज् 'attach', लय; वृश्ज् 'cut up', वृक्कण.

4. A number of roots, some of them very common, in द् (which becomes न् before न): सद्, सन्न; (नि-सद्, निषण्) भिद् 'cut', भिन्न.\*

292. Some few verbs make double forms; thus, त्वर् 'hasten'; तूर्ण or त्वरित; विद् 'acquire', विन्न or वित्त.

\* Commonest exceptions: खादित from खाद् 'eat'; मत्त from मद्; मुदित from मुद् 'rejoice'; रुदित from रुद् 'weep'; उदित from वद् 'speak'; विदित from विद् 'know'.

## Vocabulary XXVII.

## Verbs:

ईक्ष् + उप (*upéksate*) neglect.२कृ + वि (*vikirāti*) scatter.गणय + अव (den. — *avagāṇḍyati*)  
despise.चर् + उद्, in caus. (*uccāṛyati*)  
pronounce, say.तृ + अव (*avatāṛati*) descend.+ उद् (*uttṛati*) emerge, come  
out.पी or घा (*pyāyate*) become stout  
or fat.भक्ष् (*bhakṣḍyati*) eat.

भञ्ज् break.

२भुज् + उप enjoy.

भू + परि (*paribhāvati*) despise.मज्ज् (*mājjati*) sink.युज् in caus. (*yojḍyati*) yoke,  
harness.लग् (*lāgati*) attach; hang, cling,  
adhere.सद् (*śḍati*) sit, settle down; be  
overcome, exhausted.

## Subst.:

अश्विनी m. du., nom. pr., the  
Aśvins (the Indian *Διὸς κούροι*).आचार m., "walk and con-  
versation"; conduct of life, ob-  
servance.

ऋण n., debt.

कैलास m., n. pr. a mountain.

बुध् f., hunger.

ब्रह्मचर्य n., life of holiness, i. e.  
religious studentship.

भोजन n., meal-time, meal.

भुज् m., n. pr., a Vedic personage.

मधुपर्क m., sweet drink.

मुक्ता f., pearl.

राक्षस m., demon.

लाभ m., acquisition, gain.

विवाह m., wedding, marriage.

व्याधि m., illness.

शकट m., car.

शय्या f., bed.

हल m., n., plough.

हार m., chain, garland.

## Adj.:

चीण (part. of २क्षि) reduced, de-  
cayed; ruined.

तीव्र f. °आ, great, strong, violent.

पीन (part. of पी) fat.

ब्रह्मचारिन् studying sacred know-  
ledge; as m. subst., Brāhman  
student.हीन (part.) abandoned; wanting  
in; and so sometimes w. instr.,  
= 'without'.

## Exercise XXVII.

वर्धमानमृणं राजन्परिभूताञ्च शचवः ।

जनयन्ति भयं तीव्रं व्याधयश्चाप्यपेक्षिताः ॥ १५ ॥

यानि कर्माण्यस्मिं लोके क्रियन्ते तेषां फलं कर्त्तुमुष्मिं लोक उप-  
भुज्यते । १ । भो असावहम्\* इत्युच्चारयन्गरीयसो ऽभिवादयेत् । २ । अयं  
नः पिता रथादवतीर्णः सखा सह संभाषमाणस्तिष्ठति । ३ । आचारेण  
हीनं पुमांसं विद्वांसमप्यवगणयन्ति सन्तः । ४ । उद्धौ मयं म्रियमाणं  
भुज्यमस्मिन्नौ नावोदहरताम् । ५ । एभ्यः जुधा सीदन्त्यो भिक्षुभ्यो ऽन्नं  
प्रयच्छ । ६ । पथ्यस्नाकं रथो भयः । ७ । युध्यमानानमूननदुहः पशुः । ८ ।  
भवता विकीर्णं धान्यमिमे विहगा भक्षयन्ति । ९ । आभिरङ्घ्रिः पाणी  
प्रक्षालय । १० । इदम्\*\* आसनमिमा आपः स्नानाययं मधुपर्कं इदं  
भोजनमिमामि वस्त्राणीयं शय्येति गृहस्थो ऽतिथिं गृहमागच्छन्तं व-  
देत् ॥ ११ ॥

12. Have medicine given quickly (*use pass. part. of लृ, in nom.*) to these sick *persons*. 13. This is that mountain Kāilāsa, on which Īva dwells. 14. In order to attain (*लाम, dat.*) this and that *other* world (*gen.*) the priest offered sacrifice for me (*यज् caus.*). 15. The flowers in the garlands of these women are withered. 16. By that king, who *was* praised by us, we were delighted with these jewels. 17. The peasant yoked two fat oxen to the plough. 18. The learned Brāhman emerged (*pass. part.*) from the water. 19. Here comes (*pass. part.*) the queen. 20. A chain of pearls hung (*pass. part.*) on the neck of this demon. 21. What sin is not committed by *persons* reduced in *fortune*? 22. This garden is filled with men and women.

## Lesson XXVIII.

293. Past Passive Participle, cont'd. B. With suffix त्.

I. Without union-vowel इ. Much more commonly this parti-

\* "I am so-and-so; N. or M."

\*\* Translate the pronoun-forms by 'here', and cf. § 225.

ciple is made by adding the suffix त् to the bare root; thus, ज्ञात from ज्ञा; जित from जि; चित्त from चिप्; हत from ह (or ह्रा); वृत्त from वृत्.

294. If the root end in a consonant other than क, त, प, स, the ordinary rules of euphonic combination apply as follows:

1. Final च् and ज् become क्; thus, सिक्त from सिच्; युक्त from युज्; त्यक्त from त्यज्.

2. Final श् becomes ष्, after which, as also after radical final ष्, त् becomes ट्; thus, दृष्ट from दृश्; द्विष्ट from द्विष्. सृष्ट and मृष्ट are made from मृज् and मृज्, and इष्ट from यज्, contrary to 1. प्रह् makes पृष्ट; and तच्, तष्ट.

3. Final घ् becomes ह्, and भ्, व्; and the following त् becomes ध्; thus, वृद्ध from वृध्, लब्ध from लभ्.

4. Final ह् is treated in various ways, according to its historical value. a. Sometimes ह् combines with त् to form द्, before which short vowels (except अ) are lengthened; thus, गाढ from गाह्, लीढ from लिह्, रुढ from रुह्; मूढ from मुह्; but दृढ from दृह्. सह् forms सोढ. b. Where ह् represents original घ्, the combination is ग्ध; thus, दग्ध from दह्; दिग्ध from दिह्; दुग्ध from दुह्. The root मुह् forms also मुग्ध. c. नह्, where ह् represents original घ्, makes नद्ध.

295. The root before त usually has its weakest form, if there is any where in the verbal system a distinction of strong and weak forms. Thus: 1. A penultimate nasal is dropped; e. g., अक्त from अज्; वद्ध from वन्ध्; सक्त from संस् (or सस्); शक्त from शंस्. 2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., उक्त from वच्, उप्त from वप्, सुप्त from स्वप्, ऊढ from वह्; इष्ट from यज् (the same form from इष्); विद्ध from व्यध्; पृष्ट from प्रह्. 3. Final आ is weakened to ई in गीत from गा 'sing', पीत from १पा 'drink'; to इ in स्थित from आ, हित from धा 'put' (with घ् also changed to ह्), मित from



मा 'measure', and a few others. 4. A final म् is lost after अ in गत, यत, नत, रत (from गम् etc.); and likewise final न् in चत, तत, मत, वत, हत (from चन् etc.). 5. Isolated cases are शिष्ट from शास्; द्यूत from दीव् 'play'.

296. More irregular are the following:

1. Some roots in अम् make participles in आन्त; thus, कान्त, क्रान्त, चान्त, तान्त, दान्त, शान्त, श्रान्त, from कम् etc.

2. जन्, जन्, and सन् make जात etc.

3. The root 1दा, 'give', forms दत्त (from the derivative form दद्). The contracted form त्त is widely found in composition, especially with prepositions; thus, प्रदत्त or प्रत्त, निदत्त or नीत्त, etc.

297. II. With union-vowel इ. The suffix with इ, or in the form इत, is regularly used with the derivative verb-stems in secondary conjugation, also often with roots of derivative character (like जिन्व्, हिंस), and not infrequently with original roots.

298. When इत is added to causative and denominative verb-stems the syllables अय are dropped; thus, चुर, pass. part. चोरित; गणय, गणित; तड्, ताडित; मृ, caus. मारयति, caus. pass. part. मारित; हन्, caus. घातयति, घातित.

299. Among the original roots taking इत may be noticed the following:

पत् 'fall', पतित; कुप, कुपित; वस् 'dwell', उषित; श्वस्, श्वसित; तृष् 'thirst', तृषित; लिख्, लिखित; ईच्, ईचित; वद्, उदित. ग्रह makes गृहीत; शी 'lie' makes श्रयित.

300. A few roots form this participle either with or without the auxiliary इ; thus, मत्त and मदित from मद्.

301. The grammarians reckon as participles of the *na*-formation a few derivative adjectives, coming from roots which do not make a regular participle; such are चाम 'burnt' (चा); कृश 'thin', 'haggard' (कृश्); पक्क 'ripe' (पच्); शुष्क 'dry' (शुष्); फुल्ल 'expanded' (फुल्).

302. Past Active Participle in तवन्त् (or नवन्त्). From the past pass. part. is made, by adding the possessive suffix वन्त् (f. वती), a secondary derivative having the meaning and construction of a perfect active participle; thus, कृतवन्त्, प्रतिपन्नवन्त्.

303. This participle is almost always used predicatively, and generally without expressed copula, i. e., with the value of a personal perfect-form. Thus, मां न कश्चिद्दृष्टवान् "no one has seen me"; or, with copula, महत्कुच्छं प्राप्तवत्यसि "thou (fem.) hast come into great misery". This participle comes to be made even from intransitives; thus, सा गतवती "she has gone".

### Vocabulary XXVIII.

#### Verbs:

तृ + प्र in caus. (*pratārādyati*) deceive.

नह् + सम् (*samndhyati*) equip oneself.

पह् + वि-च्च् in caus. (*vyāpādādyati*) kill.

पलाय् \* (*pālāyate*) flee.

भुज् enjoy, eat.

मन् + सम् honor.

मुह् (*mūhyati*) be confused or dazed or stupid.

बध् + अच् besiege.

रह् + प्र (*prarōhati*) grow up.

विष् + प्र (*praviṣṭi*) penetrate, enter.

वृत् + प्र in caus. (*pravartādyati*) continue.

शिष् + अच् remain over, survive.

स्तृ + उप bestrew.

#### Subst.:

अन्त m., end; *in loc.*, at last.

इन्द्रप्रस्थ n., *n. pr.*, Delhi.

खर m., ass.

गुहा f., cave.

चरित n., behavior, life.

पृथ्वीराज m., *nom. pr.*

पौर m., citizen.

प्रासाद m., palace.

यवन m., Greek, barbarian.

शृगाल m., jackal.

सैनिक m., soldier.

सैन्य n., army.

हस्तिन m., elephant.

\* A quasi-root from इ 'go' + परा 'away'.

Adj.:	स्निग्ध (part. from स्निह्) affectionate.
भूयस् (comp.) more. In neut. sing. as adv.: mostly.	nate.

## Exercise XXVIII.

श्रीमतो (abl.) राज्ञः समतैरेभिः कविभिरिष्टानि वसूनि लब्धानि । १ ।  
 कृतो भवानागत इति द्वारि स्थितः परिव्राजृहस्य पत्न्या पृष्ठः । २ । श्व-  
 भिर्गृहीतो हरिणो व्याघ्रैर्व्यापादितः । ३ । मूढः खरः शृगालस्य स्निग्धा-  
 भिवीर्यभिः प्रतारितः सिंहस्य गुहायामागतस्तेन हतः । ४ । त्रैवेण्यु सिक्ता-  
 भिमैघानामद्भिर्धान्यं प्ररुद्धम् । ५ । काश्यामुषितैर्भ्रातृभिः शास्त्राणि  
 सम्यगधीतानीति तेषामाचार्येण लिखितात्पत्तादवगम्यते ॥ ६ ॥ उदीच्या  
 दिशो (abl.) यवनेष्वागच्छत्सु पृथ्वीराज इन्द्रप्रस्थात्सैन्येन सह नि-  
 क्रान्तः । ७ । पथि संगच्छमानैर्द्विड्भिः सह महद्युद्धं संजातम् । ८ ।  
 तस्मिन् राजा पराजितः शरैर्विद्धो हस्तिनो भूमौ पतितो यवनैर्जोवन्नेव  
 गृहीतः पश्चाच्छासिना घातितः ॥ ९ ॥

(In the following render all finite verbs by participles.)

10. Many of the soldiers were killed; some *who* survived fled into the city. 11. The gates of the city were shut fast (दृढा अहिताः); the citizens equipped themselves for battle. 12. The Yavanas approached and besieged the city (*pass.*). 13. Finally the Yavanas, *proving* victorious (*past act. part.*), entered the city by force. 14. The young and old men were mostly murdered; the women made slaves; the great possessions of the citizens plundered, the palaces and houses burnt with fire. 15. The end of Prthvirāja has been described by the Yavanas, and his previous life sung by the poet Caṇḍa.

## Lesson XXIX.

304. Gerund, or Absolutive. The gerund is made in classical Sanskrit by one of the suffixes त्वा and च.

305. A. त्वा. To uncompounded roots is added the suffix त्वा. It is usually added directly to the root, but sometimes with the vowel इ interposed. With regard to the use of इ, and to the form of root before it, this formation closely agrees with that of the participle in त or न. A final root-consonant is treated as before त. Roots which make the past pass. part. in न generally reject इ before त्वा.

Examples. 1. Without inserted इ: ज्ञात्वा, जित्वा, नीत्वा, युत्वा, भूत्वा; स्थित्वा from स्था, हित्वा from 1धा 'place' (cf. हित) and from हा, दत्त्वा from दा (cf. दत्त), गीत्वा from गा; उक्त्वा from वच्, युक्त्वा from युज्; गत्वा from गम्, मत्वा from मन्, वित्त्वा from 2विद् 'find'; तीर्त्वा from तृ (cf. तीर्ण), पूर्त्वा from पृ (cf. पूर्ण); दृष्ट्वा from दृश्, सृष्ट्वा from सृज्, इष्ट्वा from यज् (cf. § 295, 2), बुद्ध्वा from बुध्, लब्ध्वा from लभ्, दग्ध्वा from दह्.

2. With inserted इ: विदित्वा from 1विद् 'know', उषित्वा from वस् 'dwell', शयित्वा from शी (cf. शयित), गृहीत्वा from ग्रह् (cf. गृहीत).

306. Some verbs make both forms; thus, from खन् either खन्ति or खात्वा; from भ्रम् either भ्रमन्ति or भ्रान्त्वा.

307. Causatives and denominatives in अय make अयित्वा; thus, चुर, चोरयित्वा; तड्, ताडयित्वा; स्थापयति, स्थापयित्वा.

308. B. य. Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix य, before which इ is never inserted. A root which ends in a short vowel adds त् before य. Thus, परिणीय, अनुभूय; — विजित्य, संस्तुय, अधीत्य (अधि-इ) अधिकृत्य.

309. Roots in अम् and अन् whose pass. part. ends in अत form this gerund in अत्य; thus, °गत्य, °हत्य. But such *am*-roots (not *an*-roots) may preserve the nasal; thus, °गम्य. Final changeable ऋ becomes ईर् or ऊर्; thus, °तीर्थ, °पूर्य. Final आ remains unaltered; thus, आदाय. Some roots show a weak form before



this suffix; thus, प्रगृह्य, संपृच्छ्य; प्रोच्य (प्र-उच्य) from प्र-वच्; अनुच्य from अनु-वद्; व्युह्य from वि-वह्.

310. Causals and denominatives in अय reject those syllables; thus, प्रचोरयति, प्रचोर्य; प्रताडय; प्रस्थाप्य; अवघात्य; आनाययति (आ-नी), आनाय्य. But if the root ends in a single consonant and encloses short अ which is not lengthened in the causative, then the gerund of the caus. ends in अय्य, to distinguish it from the gerund of the simple verb; thus, अव-गम्, ger. अवगम्य; caus. अव-गमयति, ger. अवगमय्य.

311. The gerund or absolutive is used generally as logical adjunct to the subject of a clause. It denotes an action accompanying or (usually) preceding that which is signified by the verb of the clause. (In the later language it is not always confined to the *grammatical* subject of the clause as an adjunct.) It has thus virtually the value of an indeclinable participle, present or past, qualifying the actor whose action it describes.

Thus, तद् आकर्ण्य छागं त्यक्त्वा स्नात्वा स्वगृहं गतः "having heard this, having abandoned the goat, having bathed, he went to his own house".\*

312. The gerunds of some verbs have not much more than prepositional value; thus, आदाय 'having taken', i.e. 'with', like Greek λαβών, ἔχων; मुक्त्वा 'having released', i.e. 'without', 'except'.

313. Before all gerunds may be used the privative अन् or अ; thus, अलब्ध्वा "without having received"; अनाह्वय "without having summoned."

### Vocabulary XXIX.

#### Verbs:

अस् + नि (nydsyati) entrust (to one's care).

आप् acquire, attain, reach.

इ + प्र go forth; die.

\* Of course the absolutives are often best rendered by relative clauses, or even by clauses coordinate with the principal clause.

कृ + अधि put at the head, ap-  
point as ruler over (*loc.*).

चल + प्र (*pracdlati*) move on,  
march.

चिन्त (*cintáyati*) consider.

च्यु (*cyávate*) totter, fall.

दा + आ take. Cf. § 312.

धा + सम्-आ lay or place on.

नी + निस् (*nirñáyati*) bring to an  
end, determine, settle.

भज् + वि (*vibhájati, -te*) distribute.

व्रज् + प्र (*pravrájati*) wander forth;  
leave one's home to become a  
wandering ascetic.

Subst.:

अभिप्राय m., plan, design.

आहरण n., bringing.

कपि m., monkey.

करिन् m., elephant.

जय m., victory.

दुर्दशा f., misfortune.

पक्ष m., wing; side; party.

भेक m., frog.

लङ्का f., *n. pr.*, Ceylon.

शूर m., hero.

साधन n., means, device.

सेतु m., bridge, dike.

हनुमन्त m., *n. pr.*, a monkey-king.

ऊतभुज् (nom. °भुक्) m., fire.

Adj.:

अहित disagreeable.

आप्त responsible, trustworthy.

उभ du., both.

लुट्, f. °आ, little, small.

नित्य, f. °आ, daily, regular.

मूर्धग on the head.

Prepos.:

प्रति (*postpos., with acc.*) against.

### Exercise XXIX.

गते हि दुर्दशां लोके लुट्रो ऽप्यहितमाचरेत् ।

पङ्के निमग्नं करिणि भेको भवति मूर्धगः ॥ १६ ॥

गरावुषित्वा वेदमधीत्य स्त्रीं परिणयेय पुत्रं जनयित्वा नित्यानि  
कर्माण्यनुष्ठाय यज्ञानिष्ट्वा दानानि च दत्त्वा प्रेत्य ब्राह्मणो न च्यवते  
ब्रह्मणो लोकात् । १ । मुत्वा पीत्वा चैते नराः सुप्ताः । २ । धीमतां म-  
न्त्रिणामागमनं स्वामिने निवेद्य भृत्यो निष्क्रान्तः । ३ । सखा हनुमता-  
न्यैश्च कपिभिः समेतो ऽप्यां भर्तारि सेतुं वज्रा लङ्कां प्रविश्य च रामो रा-  
वणं हतवान् । ४ । कृत्स्नं वनं दग्ध्वा ऊतभुग्धुना श्रान्तः । ५ । बल-  
वतो मरुत आदाय मघवा गवामाहरणाय निर्गतः । ६ । शिष्यानाह्वय  
गुरुः सत्यम्वन्दितस्तानृचो यजुषि चाध्यापितवान् । ७ । हविषेद्वर्त्वि-

गृथो भूयो धनं यजमानेन दत्तम् । ८ । त्वां मुक्ता न केनापि तादृग्दुः-  
खं सोढम् । ९ । गूढैश्चरैः शत्रूणां बलं विदित्वा कार्याणि मन्त्रिषु न्यस्य  
सैन्यं आप्ताञ्शूरानधिकृत्य राजा युद्धाय निर्गच्छेत् ॥ १० ॥

11. After the king had conquered the vassals of the western lands he marched (*pass. part.*) against the eastern *vassals*. 12. The merchants, in joy (*pass. part.*), took the money and gave the jewels to the king (*use ger., and pass. constr.*). 13. "After adoring the gods at twilight, and placing fagots on the fire, bring water from the cistern": thus having spoken, the teacher seated himself (*pass. part.*) on the mat. 14. The hero fought (*ger.*) with his enemies and gained (*part.*) great glory by the victory over them (*gen.*). 15. The Brāhman, abandoning his own (*pl.*), became an ascetic (प्र-व्रज्, *pass. part.*). 16. When the merchant had imparted (नि-विद्, *caus.*) his plan to the servant, he sent him into the village. 17. The master of the house had money brought (*ger.*) and distributed it to the poor. 18. Let not kings decide law-suits without hearing the arguments (वाच्) of both sides. 19. Whoever despises powerful foes, and fights with them without considering the means to victory (*gen.*), perishes. 20. Whoever becomes an ascetic without having studied the Veda, attains (*ger.*) not salvation, but falls into hell (*loc.*).

## Lesson XXX.

314. **Infinitive.** The later language has a single infinitive, the ending of which is तुम् (or इतुम्). The root takes *guna*, when possible.

315. The ending तुम् is added directly:

1. To almost all roots ending in vowels, except those in ऊ and changeable ऋ. Thus, पा, पातुम्; दा, दातुम्; जि, जेतुम्; नी, नेतुम्; श्रु, श्रोतुम्; कृ, कर्तुम्.

2. To a number of roots ending in consonants. As root-

finals, क्, त्, प् and स् remain unchanged before तुम्; thus, शक्, शक्तुम्; मन्, मन्तुम्; आप्, आप्तुम्; क्षिप्, क्षिप्तुम्; लुप्, लोप्तुम्; शप् 'curse', शप्तुम्; ३वस् 'dwell', वस्तुम्. — Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix त्. Thus, पच्, पक्तुम्; त्यच्, त्यक्तुम्; दृश्, द्रष्टुम्\*; सृश्, स्पृष्टुम्\*; कृष्, क्रष्टुम्\*; प्रक्, प्रष्टुम्; यच्, यष्टुम्; मृज्, मृष्टुम्\*; कृध्, क्रोडुम्; लभ्, लब्धुम्; बह्, रोढुम्; वह्, वोढुम्; दह्, दग्धुम्; नह्, नडुम्. — Final द् becomes त्, and final म्, न्; thus, अद्, अत्तुम्; विद् 'know', वेत्तुम् (also वेदितुम्); गम्, गन्तुम्.

316. The ending तुम् with इ (in the form इतुम्) is taken by roots in final long ऊ and the root शी, with a few other vowel-roots; by the majority of roots in consonants; and by verbs of the secondary conjugations. Thus, भू, भवितुम्; शी, शयितुम्; ईच्, ईक्षितुम्; वन्द्, वन्दितुम्; गृह्, गृहितुम् (cf. § 101).

317. Causatives and denominatives in अय have अयितुम्, the root being treated as in the present; thus, चुर्, चोरयितुम्; कथ्, कथयितुम्; तड्, ताडयितुम्.

318. Some roots in consonants insert or reject इ at pleasure; thus, मृज्, मार्जितुम् or मार्द्धम्\*\*. The root ग्रह् makes ग्रहीतुम्.

319. The rules for the use of इ in the infinitive agree closely with those governing its use in the formation of the s-future and of the *nomen agentis* in तृ.

320. Uses of the infinitive. The chief use of the infinitive is as equivalent to an accusative, as the object of a verb, especially of the verbs शक् 'be able', and अर्ह् 'be worthy', 'have the right

\* The increments of च् are sometimes र् and रा instead of अर् and आर्; especially where a difficult combination of consonants is thus avoided.

\*\* In all the tense-systems, and in derivation, the root मृज् exhibits often the *vrddhi* instead of the *guna*-strengthening.



or power'; thus, कथयितुं शक्नोति "he is able to tell"; श्रोतुमर्हति कुमारः "the prince ought to hear it". अर्ह् is often thus used with the infinitive to express a respectful request or entreaty, as in the last example. The infinitive is also often found with verbs of motion, and with those meaning 'desire', 'hope', 'notice', 'know', and the like.

321. But often the infinitive has a case-value not accusative. Thus, a dative value: भवति भोक्तुमन्नम् "there is food to eat" i. e. "for eating"; a genitive value: समर्थो गन्तुम् "capable of going". Even a construction as nominative is not unknown.

322. In certain connections the infinitive has a *quasi*-passive force. Thus, कर्तुमारब्धः "begun to be made"; श्रोतुं न युज्यते "it is not fit to be heard." This is especially frequent along with the passive forms of शक्; thus, त्यक्तुं न शक्नोति "he cannot abandon", but त्यक्तुं न शक्यते "he cannot be abandoned"; नरौ शक्याविहानेतुम् "the two men can be brought hither."

323. Future Passive Participle, or Gerundive. Certain derivative adjectives, mostly secondary, have acquired a value quite like that of the Latin gerundive; thus, कार्य (from कृ) 'to be done', *faciendus*. They may be made from every verb. The ordinary suffixes are three: य, तव्य, and अनीय.

324. A. Suffix य.\* a. Before this suffix final radical आ becomes ए; thus, from दा, देय; गा, नेय. b. Other final vowels sometimes remain unchanged, sometimes have the *guna* or even the *vrddhi*-strengthening; and ए often, and ओ always, are treated before य as before a vowel; thus, from जि, जेय and जय्य; from भी, भेय and भय्य; from यु, अय्य and आय्य; from कृ, कार्य; from घृ, घूय; from भू, भाय्य. — c. In a few instances, a short vowel adds त् before the suffix; thus, इत् (इ), श्रुत् (श्रु), कृत् (कृ). d. Medial अ remains

\* The original value of this suffix is *ia*. Hence the conversion of ए to अय् and of ओ to अव् before it.

unchanged in one class of words, and is lengthened in another class; thus, दृश्य, वन्द्य, सद्य, but माद्य (मद्), वाच्य (वच्).  
 e. Initial or medial *i*, *u*, and *r*-vowels are sometimes unchanged, sometimes have the *guna*-strengthening; thus, ईद्व्य, गुह्य, तृव्य; वेद्य, योध्य, बोध्य. *f*. The root शस् makes शिष्य. A form वध्य (from the defective root वध्) is assigned to हन्. आ-लभ् makes आलभ्य and आर्लभ्य. *g*. Causatives and denominatives in अय are treated as in the present, but omit the syllables अय; thus, चुर, चोर्य.

325. B. Suffix तव्य. This is a secondary adjective derivative from the infinitival noun in तु. Hence, both as regards the form of root and the use or omission of इ, the rules are the same as for the formation of the infinitive; thus, वक्तव्य, लब्धव्य, वन्दितव्य, श्यितव्य (शी).

326. C. Suffix अनीय [अणीय]. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in अय are treated as in the present-system, without the syllables अय; thus, दानीय (दा), गानीय (गा), श्रवणीय (श्रु), बोधनीय, चोरणीय, गूहनीय (गूहयति).

327. The gerundives in तव्य are common in the impersonal passive construction described in Lesson X, and not seldom have a purely future sense; thus, तेन त्वया सुखिना भवितव्यम् "with that thou shalt be happy".

### Vocabulary XXX.

#### Verbs:

अर्ह् (ārhati) have the right, etc.  
 (cf. § 320.)

आप् + सम् finish, attain.

कु + अप-आ pay.

गम् + अभि (abhigacchati) visit, attend.

गाह् + अव (avagāhate) dive under (acc.).

तप् (tāpati, -te) burn (tr. and intr.); pain; in pass., suffer, do penance.

धा + वि arrange, ordain, order.

नृत् (nṛtyati) dance.

भू + प्र be mighty, able; *valere*.  
वृत् + प्र (*pravartate*) continue,  
go on.

Subst.:

कृषीवल m., husbandman.  
गीत n., song, singing.  
तपस् n., heat; self-torture.  
नाटक n., drama, play.  
नृत्त n., dance, dancing.  
वपुस् n., body, figure.  
समाज m., convention, company.  
सामन् n., Vedic melody, song;  
pl., the Sāmaveda.

Adj.:

तरुण, f. ०ई, young, delicate.

पुष्ट stout, fat.

प्रियवादिन् acceptably speaking.

फलवन्त fruitful.

यज्ञिय destined or suitable for  
sacrifice.

विहित (part. of वि-धा) ordained.

समर्थ, f., ०आ, capable, able.

स्वयम्भू self-existent; as m. subst.,  
epithet of Brahma.

Adv.:

अलम् enough, very; w. instr.,  
enough of, away with; w. dat.,  
suitable for.

खैरम् at pleasure.

### Exercise XXX.

सर्वे पीराः कालिदासेन रचितं नाटकं द्रष्टुमागच्छन् । १ । सर्वा-  
न्दिषो बाहुभ्यां जेतुं स्वामी समर्थ इति प्रियवादिनो भृत्या राजानमु-  
क्तवन्तः । २ । पापान्यपमार्ष्टुमपो ऽवगाह्यर्चः पठनीयाः सामानि वा जे-  
यानि । ३ । तीव्रं तपस्तप्तुं यतिर्वनाय प्रस्थितः । ४ । अश्वमारोढुमधुना  
मे पथि आन्तस्थ मतिर्जाता । ५ । पितृभ्यो दातव्यमृणमपाकर्तुं ब्राह्मणः  
पुत्रं जनयेत् । ६ । स्वर्गे लब्धुं भूयसो यज्ञान्यष्टुमर्हसि । ७ । सर्वासु दिक्षु  
खैरं चरितुं यज्ञियो ऽथो भवन्निर्मोक्तव्य इति राज्ञादिश्यत । ८ । भ-  
वतां भाषा नावगन्तुं शक्यते (§ 322) । ९ । पुष्टावनदाहौ शकटे चोक्तुं  
कृषीवल आदिष्टव्यः । १० । स्वयंभुवा जगत्स्रष्टुं मनः कृतम् ॥ ११ ॥

(Sentences with must may be rendered either with अर्ह or with  
gerundives). 12. A Brahmācārī must not visit any companies  
to see (प्र-ईच्) dancing or to hear singing. 13. Remembering  
that works will be fruitful in the other life (use "thus thinking",  
after or. recta), a man must strive to perform what is ordained.

14. The maidens seated themselves (*pass. part.*) in the garden to bind wreaths. 15. True friends are able to save from misfortune. 16. The daughters came (*pass. part.*) to bow before their parents. 17. How is the delicate body of this fair *one* capable of enduring penance? 18. You must become a scholar (*use भवन्त्, and cf. § 177*). 19. You must bring a boat to cross the river. 20. Who is able to stop the mighty wind? 21. The gentlemen (*use भवन्त्*) are to read this letter. 22. Having finished the Veda, he went on to study the other sciences.

### Lesson XXXI.

328. Numerals. Cardinals: एक 1, द्व 2, त्रि 3, चतुर 4, पञ्च 5, षष् 6, सप्त 7, अष्ट 8, नव 9, दश 10. — एकादश 11, द्वादश 12, त्रयोदश 13, चतुर्दश 14, पञ्चदश 15, षोडश 16, सप्तदश 17, अष्टादश 18, नवदश 19, विंशति 20. — एकविंशति 21, द्वाविंशति 22, etc. — त्रिंशत् 30, चत्वारिंशत् 40, पञ्चाशत् 50, षष्टि 60, सप्तति 70, अशीति 80, नवति 90, शत 100. — द्विशत or द्वे शते 200. — सहस्र 1000, द्विसहस्र or द्वे सहस्रे 2000, शतसहस्र or लक्ष 100 000.

329. The numbers between the even tens are made by prefixing the unit-number to the ten; thus, पञ्चविंशति 25. But note: एकादश, not एकदश, 11. 42, 52, 62, 72 and 92, either द्विचत्वारिंशत् or द्वाच०, etc.; 43—73, and 93, either त्रि० or त्रयश्चत्वारि० etc.; 48—78, and 98, either अष्ट० or अष्टाचत्वारि० etc. 96 is षण्वति.

330. There are other ways of expressing the numbers between the tens. Thus: 1. By the use of the adj. ऊन 'deficient', in composition; e. g. एकोनविंशति '20 less 1', i. e. 19. This usage is not common except for the nines. Sometimes एक is left off, and ऊनविंशति, etc., have the same value. 2. By the adj. अधिक or उत्तर 'more', also in composition; e. g., अष्टाधिकनवति (also अष्टाधिका नवति) 98.



331. The same methods are used to form the odd numbers above 100. Thus, एकशतम् 101, अष्टाशतम् 108, पञ्चाधिकं शतम् 105, सप्तोत्तरं शतम् 107.

332. Inflection of cardinals. 1. एक is declined like सर्व, at § 231 (pl.: 'some', 'certain ones'). The dual does not occur. एक sometimes means 'a certain'; or even 'an, a', as an indefinite article.

2. द्व (dual only) is quite regular; thus, nom.-acc.-voc. m., द्वौ, f. n. द्वे; द्वाभ्याम्, द्वयोस्.

3. त्रि is in masc. and neut. nearly regular; the fem. has the stem तिसृ. Thus, nom. m. त्रयस्, acc. m. त्रीन्, nom.-acc. n. त्रीणि; instr. त्रिभिस्, dat.-abl. त्रिभ्यस्, gen. त्रयाणाम्, loc. त्रिषु. Fem.: nom.-acc. तिस्रस्, instr. तिसृभिस्, dat.-abl. तिसृभ्यस्, gen. तिसृणाम्, loc. तिसृषु.

4. चतुर् has चत्वार in strong cases; the fem. stem is चतसृ. Thus, nom. m. चत्वारस्, acc. m. चतुरस्; nom.-acc. n. चत्वारि; instr. चतुर्भिस् etc. Fem.: nom.-acc. चतस्रस्, instr., etc., चतसृभिस्, चतसृभ्यस्, चतसृणाम्, चतसृषु.

(5-19.) These numbers have no distinction of gender. They are inflected with some irregularity as plurals. Thus:

5, 7, 9, 10. पञ्च, पञ्चभिस्, ंभ्यस्, पञ्चानाम्, पञ्चसु. सप्त, नव, दश, and compounds of दश, are similarly declined.

6. षष् as follows: षट्, षड्भिस्, षड्भ्यस्, षण्णाम्, षट्सु.

8. अष्ट may follow पञ्च, or be declined thus: अष्टौ, अष्टाभिस्, ंभ्यस्, अष्टानाम्, अष्टासु.

20, 30, etc. विंशति, त्रिंशत्, etc., are declined regularly as fem. stems, in all numbers.

100, 1000. शत and सहस्र are declined regularly as neut. stems, in all numbers.

333. Construction of numerals. 1. The words from 1 to 19 are used as adjectives, agreeing in case (and in gender, if possible)

with the nouns. 2. The numerals above 19 are usually treated as nouns, either taking the numbered noun as a dependent genitive, or standing in the sing. in apposition with it; thus, शतं दासीनाम् or शतं दासी: "a hundred female slaves"; षष्ट्यां शरत्सु "in sixty autumns".

334. Ordinals. प्रथम\* 'first', द्वितीय, तृतीय, चतुर्थ, पञ्चम, षष्ठ, सप्तम, अष्टम, नवम, दशम, एकादश (to 19th, the same as the cardinals, but declined like देव, etc.); विंश or विंशतितम 20th; त्रिंश or त्रिंशत्तम 30th, etc. Note also एकोनविंश or ऊनविंश, एकोनविंशतितम or ऊनविंशतितम, 19th. The shorter forms (विंश etc.) are by far the commoner.

335. प्रथम, द्वितीय and तृतीय make their fem. in °आ; the rest, in ई. Occasional forms of the pronominal declension are met with from the first three; but the usual declension of nouns is the normal one for ordinals also.

336. Numeral adverbs. 1. सकृत् 'once'; द्विस् 'twice'; त्रिस् 'thrice'; चतुस् 'four times'; पञ्चकृत्स् or पञ्चवारम् 'five times'; and so on, with °कृत्स् or °वारम्. — 2. एकधा 'in one way'; द्विधा or द्वेधा 'in two ways'; त्रिधा or त्रेधा, चतुर्धा, पञ्चधा, षोढा or षड्धा, etc. — 3. एकशस् 'one by one'; शतशस् 'by hundreds', etc.

### Vocabulary XXXI.

#### Verbs:

कल् + सम् (*saṃkalādyati*) put together, add.  
क्रम + अति pass (of time).  
जल्प् (*jālpati*) speak, chat.

भुज् in caus. (*bhojādyati*) feed.  
सिच् + अभि (*abhiṣiñcāti*) anoint as king.  
ह् + उद्-आ cite, mention.

#### Subst.:

अथर्ववेद m., the fourth Veda.

अनहिलपाटक n., n. pr. a city.

\* एक forms no ordinal.

कलियुग n., the "Iron Age" of the world.

चक्र n., wheel.

ज्योतिष n., astronomy; astronomical text-book.

दर्शन n., philosophical system.

नक्षत्र n., lunar mansion.

पाण्डव m., n. pr., descendant of Pāṇdu.

पुराण n., one of a class of works on the creation of the world.

विक्रमादित्य m., n. pr., a famous king.

शक m., Scythian.

शरीर n., body.

शाखा f., branch, edition, redaction.

संवत्सर m., year.

Adv.:

अनन्तरम् (w. abl. — often postpos.) after, immediately after.

क्वचित् sometimes (in altern.).

तद्यथा namely, to wit.

साम्प्रतम् at present.

### Exercise XXXI.

सकृज्जल्पन्ति राजानः सकृज्जल्पन्ति साधवः ।

सकृत्कन्याः प्रदीयन्ते त्रीण्येतानि सतां सकृत् ॥ १७ ॥

सप्तानामृषीणां शरीराणि दिवि राजमानानि दृश्यन्ते\* ॥ १ ॥  
चत्वारो वेदा विद्यन्ते ऽष्टादश पुराणानि षट्त्रिंशत्स्मृतयः षड् दर्शना-  
नीति विदुषां मतम् । २ । चतुर्णां वेदानां तु बहवः शाखा वर्तन्ते । ३ ।  
तद्यथा । ऋग्वेदस्य पञ्च शाखा यजुर्वेदस्य षडशीतिः सामवेदस्य सप्ता-  
थर्ववेदस्य नवेति । ४ । सर्वाः संकल्य सप्तोत्तरं शतं शाखानां श्रूयते ॥ ५ ॥  
साम्प्रतं चत्वारि सहस्राणि नव शतानि त्र्यशोतिश्च कलियुगस्य वर्षा-  
ण्यतिक्रान्तानि । ६ । श्रीविक्रमादित्यादनन्तरं पञ्चपञ्चाशधिके शततमे  
संवत्सरे शकानां राजाभिषिक्तः । ७ । अधुना त्वष्टादश शतानि चत्वारि  
च शकानां राज्ञो वर्षाणि गतानि ॥ ८ ॥ त्रीणि लक्षाणि गवां षोडश  
ग्रामाश्चर्षभदत्तेन ब्राह्मणेभ्यो दत्तानि । ९ । स एव वर्षे वर्षे शतसहस्रं  
ब्राह्मणानामभोजयत् ॥ १० ॥

11. The wagon of the Aṅvins is fitted (युज्, part. pass.) with three wheels. 12. The Aṅvins are praised by the seer with four

\* i. e., in the seven stars of the Great Bear.

Rik-verses. 13. Kṛṣṇa is the eldest of six brothers. 14. Arjuna is the third among the five Pāṇḍavas. 15. Some think there are eight sorts of marriage (*pl.*); others, six (*model after 2nd sentence in Sanskrit above*). 16. Twenty-seven or twenty-eight lunar mansions are mentioned in astronomy. 17. One should consecrate a Brāhman in *his* eighth year, a Kṣatriya in *his* eleventh, a Vāiçya in *his* twelfth. 18. Two great lights shine in the sky. 19. The teacher, having taught the fifth Rik-verse, recited the sixth. 20. Çākyaṃuni Buddha died in the eightieth year of his age (*life*). 21. Sometimes 33 gods are reckoned in the Veda, sometimes 3333.

## Lesson XXXII.

337. Comparison of Adjectives. Derivative adjectives having comparative and superlative meaning — or often, and more originally, a merely intensive value — are made either (A.) directly from roots (by primary derivation), or (B.) from other derivative or compound stems (by secondary derivation).

338. A. The suffixes of primary derivation are ईयस् for the comparative, and इष्ठ for the superlative. The root before them is accented, and usually strengthened by *guṇa* (if capable of it), or sometimes by nasalization or prolongation. — In classical Sanskrit few such formations are in use; and these attach themselves in meaning mostly to other adjectives from the same root, which seem to be their corresponding positives. In part, however, they are connected with words unrelated to them in derivation.

339. Thus क्षीपीयस् and क्षीपिष्ठ (√ क्षिप्) attach themselves to क्षिप्र 'quick'; वरीयस् and वरिष्ठ (√ वृ 'encompass'), to उर 'broad'; पापीयस् and पापिष्ठ, 'worse' and 'worst', to the subst. पाप; पटीयस् and पटिष्ठ, to पटु 'skilful'; महीयस् and महिष्ठ to



महन्त्; बलीयस् and बलिष्ठ, to बलिन् or बलवन्त्; साधीयस् and साधिष्ठ to साधु.

340. The following are examples of artificial connections:

अन्तिक 'near', नेदीयस्, नेदिष्ठ; अल्प 'little', कनीयस्, कनिष्ठ (but also अल्पीयस्, अल्पिष्ठ); गुरु 'heavy', गरीयस्, गरिष्ठ; दीर्घ 'long', द्राघीयस्, द्राघिष्ठ; प्रशस्य 'praiseworthy', 'good', श्रेयस् 'better', श्रेष्ठ 'best'; प्रिय 'dear', प्रेयस्, प्रेष्ठ; बहु 'much', भूयस्, भूयिष्ठ; युवन् 'young', यवीयस्, यविष्ठ; वृद्ध 'old', वर्षीयस्, वर्षिष्ठ. ज्ञायस् and ज्येष्ठ correspond sometimes to प्रशस्य or साधु, sometimes to वृद्ध.

341. The stems in इष्ठ are inflected like ordinary adjectives in अ, with the fem. in आ; those in ईयस् have a peculiar declension, with a strong stem in ईयांस, and fem. ईयसी, for which see § 255. So also ज्ञायस् and भूयस्.

342. B. The suffixes of secondary derivation are तर and तम. They are of almost unrestricted use. That form of stem is usually taken which appears before an initial consonant of a case-ending. Stems in अस् are always unchanged; final इस् and उस् become इष् and उष्, after which the त् of the suffix becomes ट्.

Thus, प्रियवाच्, प्रियवाक्तर, °क्तम; धनिन्, धनितर, °तम; विद्वांस, विद्वत्तर, °त्तम.

343. Some stems which are substantives rather than adjectives are found to form derivatives of comparison; thus, मातृ<sup>\*</sup>तम 'most motherly', नृतम 'most manly', गजतम 'most like an elephant.'

344. Comparison of Adverbs. Adverbs are compared by adding the suffixes in the forms तराम् and तमाम्; thus, सु 'well', सुतराम्, सुतमाम्.

345. Construction. With a comparative (and sometimes with other words used in a similar way) the ablative is the regular construction; thus, पुत्रात्कन्या तस्य प्रियसी "a daughter is dearer to him than a son"; मतिरेव बलान्नरीयसी "intellect alone is

stronger than force". After the superlative either genitive or locative may be used. The comparative often has the force of a strengthened superlative; thus, गरीयान् 'most honorable'.

### Vocabulary XXXII.

<b>Subst.:</b>	
गन्धर्व n., one of a band of celestial singers, a Gandharva.	
दक्ष m., n. pr.	
धावन n., running, course.	
परमात्मन् m., the world-spirit.	
मोक्ष m., deliverance, salvation.	
रोहिणी f., n. pr.	
लोह n., metal; iron.	
वायस m., crow.	
वेदान्त m., a system of philosophy.	
शकुन्तला f., n. pr.	

सिन्धु m., n. pr., the Indus.

सुराप m., drunkard.

हेमन्त m., winter.

**Adj.:**

अणु little, small; as n. subst., atom.

आशु swift.

ईदृश्, f. ईदृशी, such.

पुराण, f. ०आ and ०ई, old.

वर्तिन् abiding, being.

**Indeel.:**

च sometimes in sense of if.

### Exercise XXXII.

ज्येष्ठो भ्राता पिता वापि यश्च विद्यां प्रयच्छति ।

चयस्ते पितरो ज्ञेया धर्मे\* च पथि वर्तिनः ॥ १८ ॥

मोक्षाय ज्ञानं यज्ञेभ्यः साधीय इति पुराणैरुक्तम् । १ । साम्प्रतं तु भक्त्या श्रेयौ लब्धुं द्विजातयो यतन्ते ॥ २ ॥ त्रयः कनीयांसो भ्रातरो रामस्याभवन् । ३ । यवीयसीं भार्यां परिणयेत् । ४ । यदि ज्येष्ठायां भार्यायां कनिष्ठः पुत्रो जायेत तदा स एव श्रेष्ठं धनस्य भागं लभेतेत्येके । ५ । परमात्माणोरप्यणीयान्महतो ऽपि महीयान्वेदान्तेषु वर्ण्यते । ६ । पञ्चभिरिताभिर्नदीभिः सह संगतः सिन्धुर्गङ्गाया अपि वरीयान्दृश्यते । ७ । या अष्टाविंशतिर्दक्षस्य दुहितरश्चन्द्रमसा परिणीतास्तासां रोहिणी भर्तुः प्रेष्टाभवत् । ८ । स्नेनेभ्यः सुरापाः पापीयांसः स्मर्यन्ते । ९ । पापानां पापिष्ठास्तु ब्रह्महणः । १० । प्रथीयो यशस्त्रिषु लोकेष्वर्जुनेन लब्धम् ॥ ११ ॥

\* Translate as though genitive.

12. Of the three wives of Daçaratha, Kāusalyā was older and more honored (गुरु, *comp.*) than Kāikeyī and Sumitrā. 13. In winter the nights are very long. 14. Not very many (*express as pred.*) such jewels are found on earth. 15. Among those kings of the North Prthvīrāja was the mightiest. 16. The poems of Kālidāsa are sweeter than the works of Bāṇa. 17. Anāthapiṇḍika was the richest among all the merchants in Rājagṛha. 18. Iron is lighter than gold, but heavier than wood. 19. In running the horse is the swiftest of quadrupeds. 20. Çakuntalā was more beautiful than all other women of that time, and became the wife of the mightiest monarch (सम्राज्) of the whole earth. 21. The crow is called the shrewdest of birds.

## Lesson XXXIII.

(Part I.)

346. **Compounds.** In all periods of the language the combination of stems of declension with one another, forming compounds which are treated in accent, inflection and construction as if simple words, is one of the most striking peculiarities of the Sanskrit tongue. In the Vedic period compounds of more than two elements are rare. In the later language this moderation is abandoned; and the later the period, and especially the more elaborate the style of composition, the more unwieldy and difficult do the compounds become. To such an extent is this carried that the advantages of an inflective language are often deliberately thrown away, and a clumsy aggregation of elements replaces the due syntactical union of inflected words into sentences.

347. Sanskrit compounds fall into three principal classes:

I. **Copulative or Aggregative** compounds, of which the members are syntactically coordinate: a joining together of words which in

an uncompound state would be connected by 'and'.\* E. g. कृत-  
ताकृतम् 'done and undone'; देवगन्धर्वमानुषाः 'gods and Gan-  
dharvas and men'. The members of such a compound may obvi-  
ously be of any number, two or more.

II. **Determinative** compounds, of which the former member is syntactically dependent on the latter, as its determining or qualifying adjunct: being either a noun limiting it in a case-relation, or an adjective or an adverb describing it. Thus may be distinguished two sub-classes: A. **Dependent**, and B. **Descriptive**, compounds; their difference is not absolute.

Examples are: of dependents, अमित्रसेना 'army of enemies'; पादोदक 'water for the feet'; हस्तकृत 'made with hands'; — of descriptives, महाराज 'great king'; प्रियसख (§ 353, 2) 'dear friend'; दुष्कृत 'badly done'.

348. The character of compounds of classes I. and II., as parts of speech, is determined by their final member, and they are capable of being resolved into equivalent phrases by giving the proper independent form and formal means of connection to each member. But this is not true of the third class, which accordingly is more fundamentally distinct from them than they from each other.

349. III. **Secondary Adjective** compounds, the value of which is not given by a simple resolution into their component parts, but which, though having as final member a noun, are themselves adjectives. These again are of two sub-classes: A. **Possessive** compounds, which are noun-compounds of the preceding class (II. A. or B.), with the idea of 'having' added, turning them from nouns into adjectives; and B. compounds in which the second member is

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\* This class of compounds is of comparatively recent development; only the other two are common in others of the related tongues.



a noun syntactically dependent on the first: namely, 1. **Participial** compounds (only Vedic), of a present participle with its following object; and 2. **Prepositional** compounds, of a preposition and following noun. This whole sub-class B is comparatively small.

Examples: वरसेन 'possessing a hero-army'; प्रजाकाम 'having desire of progeny'; अतिमात्र 'excessive'.

350. The adjective compounds are, like simple adjectives, sometimes used, especially in the neuter, as abstract and collective nouns; and in the accusative as adverbs. Out of these uses have grown apparent classes of compounds, reckoned and named as such by the Hindu grammarians.

351. A compound may, like a simple word, become a member in another compound, and so on indefinitely. The analysis of a compound (except copulatives), of whatever length, must be made by a series of bisections. Thus the dependent compound पूर्वजन्-कृत, 'done in a previous existence', is first divisible into कृत and the descriptive पूर्वजन्, then this into its two elements.

352. Euphonic combination in compounds. The final of a stem is combined with the initial of another stem in composition according to the general rules for *external* combination. But:

1. Final इस् and उस् of a prior member become इष् and उष् before surd gutturals, dentals, and labials; thus, ज्योतिष्कृत.

2. Final अस् of a prior member often remains unchanged under similar circumstances.

3. After final इ, उ, ऋ, an initial स् often becomes lingual.

4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are oftenest used मद् and तद् in the sing., अस्मद् and युष्मद् in the pl.

5. For महन्त्, in the prior member of descriptive and possessive compounds, is used महा.

6. A case-form in the prior member is not very rare.

353. In all classes of compounds, certain changes of finals are liable to appear in the concluding member; generally they have the effect of transferring the compound as a whole to the *a*-declension. Thus: 1. A stem in *अन्* often drops the final *न्*, as in *०अन्न*, *०अह*, *०मूर्ध*, *०राज*. 2. An *इ* or *ई* is changed to *अ*, as in *०भूम*, *०रात्र*, *०सख*, *०पथ*. 3. An *अ* is added after a final consonant, sometimes even after an *ū*-vowel or a diphthong, as in *०अह् (अहन)*, *गव (गो)*.

The separate classes of compounds will now be taken up.

(Part II.)

354. I. **Copulative compounds.** Two or more nouns — much less often adjectives, and once or twice adverbs — having a co-ordinate construction, as though joined by 'and', are sometimes combined into a compound.\*

355. The noun-compounds fall, as regards their inflective form, into two classes:

A. The compound has the gender and declension of its final member, and is in number a dual or plural, according to its logical value as denoting either two, or more than two, individual things. Examples are: *ब्रीहियवौ* 'rice and barley'; *रामकृष्णौ* 'Rāma and Kṛṣṇa'; *अजावयः* 'goats and sheep'; *ब्राह्मणक्षत्रियवैश्यसूद्राः* 'Brāhmans, Kṣatriyas, Vāṛṇyas and Çūdras'; *पितापुत्रौ* (§ 352, 6) 'father and son'.

B. The compound, without regard to the number denoted or to the gender of its constituents, becomes a neuter singular collective (so-called *samāhāra-dvandva*). Thus, *पाणिपादम्* 'hand and foot'; *सर्पनकुलम्* 'snake and ichneumon'; *छत्रोपानहम्* (§ 353, 3) 'umbrella and shoe'; *अहोरात्रम्* (§ 353, 2) 'day and night'.

356. The later language preserves several dual combinations

\* This class is called by the Hindus *dvandva*, 'couple'; but a *dvandva* of adjectives they do not recognize.

of the names of divinities, etc., which retain their earlier forms; thus, *द्यावापृथिवी* and *द्यावाभूमि* 'Heaven and Earth'; *मित्रावरुणौ* 'Mitra and Varuṇa'; *अग्नीषोमी* 'Agni and Soma'.

357. Adjective copulative compounds are made likewise, but are rare. Examples are: *सुल्लघृष्ण* 'light and dark'; *वृत्तपीन* 'round and plump';\* *स्नातानुलिप्त* 'bathed and anointed'.

358. Determinative compounds. A noun or adjective is often combined into a compound with a preceding determining or qualifying word — a noun or adjective or adverb. The two principal divisions of this class are, as indicated above, A. Dependent, and B. Descriptive, compounds. Each class falls into two subdivisions, according as the final member, and therefore the whole compound, is noun or adjective.\*\*

359. A. Dependent compounds. 1. Noun-compounds. The case-relation of the prior to the second member may be of any kind, but is oftenest genitive, and least often accusative. Thus, *तत्पुरुष* = *तस्य पुरुषः*; *मूर्खशतानि* 'hundreds of fools'; — *पादोदक* (= *पादेभ्य उदकम्*) 'water for the feet'; — *विद्याधन* 'money (obtained) by science'; *आत्मसादृश्य* (= *आत्मना सादृश्यम्*) 'likeness with self'; — *चौरभय* (= *चौराद्भयम्*) 'fear of a thief'; — *जलक्रीडा* (= *जले क्रीडा*) 'sport in the water'; — *नगरगमन* (= *नगरं गमनम्*) 'going to the city'; *वाचस्पति* 'lord of speech', *n. pr.* (§ 352, 6.).

360. 2. Dependent adjective compounds. Only a very small proportion of the compounds of this class have an ordinary adjective as final member; usually the final member is a participle, or a derivative of agency with the value of a participle (§ 204). The

\* The Hindus reckon these as *karmadhārayas* (see next note).

\*\* The whole class of determinatives is called by the natives *tatpuruṣa* (the name is a specimen of the class, meaning 'his man'); the second division, the descriptives, bears the special name *karmadhāraya*, a word of obscure meaning and application.

prior member stands in any possible case-relation. Thus, ग्रामगत 'gone to the village'; वेदविद् 'Veda-knowing'; — शिवरक्षित 'protected by Īiva'; गोहित (= गवे हितः) 'good for the cow'; — स्वर्गपतित 'fallen from the sky'; तरङ्गचञ्चलतर 'more mobile than waves'; — द्विजोत्तम (= द्विजानाम् उत्तमः) 'best of Brāhmans'; — स्थालीपक्व 'cooked in a pot'.

361. Compounds of this sort having as final member the bare root — sometimes modified in form, and, if it end originally in a short vowel, generally with an added त् — are very numerous: thus, वेदविद् above (§ 360); रथस्थ 'standing in the wagon' (or simply 'in the wagon'); मूर्धग 'on the head'; एकज 'only-born'; वनेचर (§ 352, 6) 'forest-dwelling'; युधिष्ठिर 'firm in battle'; मनसिज 'born in the heart' (i. e. 'love').

362. B. Descriptive compounds. In this division of the determinatives, the prior member stands to the other in no distinct case-relation, but qualifies it adjectively or adverbially, according as the final member is noun or adjective. Thus, प्रियसख (§ 353, 2); सुकृत 'well-done'; दुष्कृत 'evil-doing' (adj.).

The compounds of noun-value cannot well be separated in treatment from those of adjective-value.

363. The simplest case is that in which a noun as final member is preceded by a qualifying adjective as prior member. Thus, कृष्णाश्व (= कृष्णो अश्वः) 'black horse'; महापुरुष 'great man'. Instead of an adjective, the prior member is in a few cases a noun used appositionally or with a *quasi*-adjective value; thus, ब्रह्मर्षि 'priest-sage'; राजर्षि 'king-sage'.

364. Sometimes compounds of this sort express a comparison; thus, घनश्याम 'black as a thunder-cloud' (cf. 'coal-black', etc.). Reversed, पुरुषव्याघ्र 'man-tiger', i. e., 'a man fierce as a tiger';\*

\* Literally, a tiger which is not a tiger after all, but a man. Or, perhaps better, 'tiger of (or among) men' (so Whitney).



नरसिंह 'man-lion'; पादपद्म 'foot-lotus', i. e. 'a foot lovely as a lotus'.

365. The adverbial words most commonly used as prior members of descriptive compounds, qualifying the other member, are the verbal prefixes ("prepositions"), and the words of direction related to them; likewise the inseparable prefixes अन् or अ privative, सु 'well', दुस् 'ill', etc. These are combined with nouns (in quasi-adjectival value) as well as with adjectives. Thus, अकृत 'not done'; अपण्डित 'not a scholar'; अनर्थ 'misfortune'; अतिदेव 'more than a god'; अतिदूर 'exceedingly far'; अतिभय 'excessive fear'; प्रतिपक्ष 'opposing side.'

### Vocabulary XXXIII.

#### Verbs:

आप् + सम् complete.

युज् + नि station, place, appoint.

रज् + अनु (*anurājjati*, -te) be devoted to, inclined to (*loc.*).

वस् + प्र go away (on a journey).

वृत् + नि return home.

#### Subst.:

आकाश m., air, sky.

आश्रम m., hermitage.

कण्व m., *n. pr.*

कुमार m., boy, prince.

क्रीडा f., game, sport.

तिलक m., ornament (*often fig.*).

तीर्थ n., bathing-place; place of pilgrimage.

त्रिलोक n., ०की f., the threefold world.

दुष्पन्त m., *n. pr.*

दीपिन् m., panther.

पद n., step; place.

पूरुह m., *n. pr.*

महिषी f., queen.

मृगया f., chase.

यात्रा f., march, journey; support.

वंश m., race, family.

वृत्तान्त m., state of affairs; news.

सखी f., female friend.

सत्कार m., hospitality.

#### Adj.:

अनुरूप, f. ०आ, suitable.

कृत्रिम, f. ०आ, adopted.

गान्धर्व, f. ०ई, in the manner of,	समीप, f. ०आ, near; as neut. subst.,
or suitable for, the Gandharvas.	vicinity, nearness, presence.
दिव्य, f. ०आ, heavenly, divine.	Adv.:
मानुष, f. ०ई, human.	पुरा earlier, formerly.

## Exercise XXXIII.

दुष्पन्तो नाम राजर्षिः पूर्ववंशतिलकस्त्रिलोकां विश्रुतः कृत्वा पृथिवीमपालयत् । १ । स चैकदा मन्त्रिसूतसैनिकान्वितो मृगयाक्रोडार्थं महावनं प्रविष्टः । २ । तस्मिन्वने दुष्पन्तो ज्ञेकान्व्याघ्रसिंहर्द्धोपिनो ज्यैष्ठ्य वनेचरान्प्राणिनः स्वशरैर्व्यापादयत् । ३ । एकं तु हरिणं पलायमानं रथस्थो ऽनुसरन्त नदीतीरे दिव्याश्रमपदं दृष्टवान् । ४ । कण्वस्य ब्रह्मर्षेरयमाश्रम इति सूतमुखाच्छ्रुत्वा सैनिकान्वने संस्थार्या र्षे ननु राजा तत्र प्रविष्टः । ५ । तदा कण्वे तीर्थयात्रार्थं प्रीषति सति तस्य कृत्रिमा दुहिता शकुन्तला नाम सखीसमेता महाराजमतिथिसत्कारेण पूजयितुमाश्रमान्निर्गता ॥ ६ ॥

(Form compounds of words joined by hyphens).

7. When he had seen her, brilliant (राज pres. part.) with divine-beauty, as though (इव) more-than-human, the heart of the king-sage was inclined (pass. part.) toward her. 8. Thereupon, having learned that she (acc.) was the daughter-of-an-Apsaras (acc.), he married her by the gāndharva-ceremony (विवाह) suitable-for-Kṣatriyas. 9. Duṣṣanta, after dwelling very many days-and-nights in the hermitage, abandoned Çakuntalā and returned to his-own-city. 10. Afterwards, when Kaṇva had finished his pilgrimage, and returned to the hermitage, learning (विद्) the news<sup>4</sup>-of-his<sup>1</sup>-daughter's<sup>2</sup>-marriage<sup>3</sup>, he sent her into-the-presence-of-Duṣṣanta. 11. The royal-sage at first disowned (प्रत्या-ख्या, ger.) Çakuntalā when she was come<sup>2</sup>-to-the-city<sup>1</sup>; but at last he put (नि-युज्, part. in ०वन्त्) her in-the-place<sup>3</sup>-of-the-first<sup>1</sup>-queen<sup>2</sup>. 12. In the course of time

\* "To engage in the sport of hunting"; cf. below, § 375, 3.

(कालिन गच्छता) a beautiful-prince, named Bharata, was born to her (*loc.*).

## Lesson XXXIV.

366. III. Secondary Adjective Compounds. A compound with a noun as final member very often wins secondarily the value of an adjective, being inflected in the three genders to agree with the noun which it qualifies, and used in all the constructions of an adjective. The two divisions of this class have been given above (§ 349).

367. Certain changes are sometimes necessary in the stem of the final member to make possible the inflection in different genders. Masc. and neut. stems in अ, and fem. in आ, generally interchange; thus, from सु + हस्त comes the compound सुहस्त 'with excellent hands', nom. sing. सुहस्तस्, °स्ता, °स्तम्; so also (from चि + जिह्वा) चिजिह्वस्, °ह्वा, °ह्वम्; and (from सु + फल n.) सुफलस्, °ला, °लम्. The same holds good for masc., fem., and neut. stems in इ and उ, and stems in consonants.

368. But often a fem. in ई is used by the side of a masc. and neut. in अ; thus, द्विपर्ण 'two-leaved', f. द्विपर्णी.

369. Very frequently the suffix क (attenuated into an element of indefinite value) is added to a pure possessive compound, to help the conversion of the compounded stem into an adjective; especially to fem. stems in ई and ऊ, and to stems in ऋ; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, बङ्गनदीक 'rich in rivers'; मृतभर्तृका f., 'whose husband is dead', i. e. 'widow'; महायशस् (nom. masc. and fem. °शास्) or महायशस्क.

370. Sometimes the possessive-making suffix इन् is added to secondary adjective compounds, without effect upon the meaning; thus, गर्दभनादिन् (= °नाद) 'having an ass's voice.'

371. A. Possessive compounds. The possessives are determinative compounds to which are given both an adjective inflection (as just shown), and also an adjective meaning of a kind best defined by adding 'having' to the meaning of the determinative. Thus, the dependent देवरूप n., 'beauty of a god', becomes the possessive देवरूप, °आ, m. f. n., 'having the beauty of a god'; the descriptive दीर्घबाहु m., 'long arm', becomes the possessive दीर्घबाहु m. f. n., 'having long arms'.\*

372. Dependent compounds are, by comparison, not often thus turned into possessives. But possessively used descriptives are extremely frequent and various; and some kinds of combination which are rare in proper descriptives are very common as possessives.

373. An adjective as prior member takes the masculine stem-form, even though referring to a feminine noun in the final member; thus, रूपवद्भार्य (from भार्या) 'possessing a beautiful wife'.

374. As prior members are found:

1. Adjectives proper; thus, अन्यरूप 'of other form'. — 2. Participles; thus, हतमातृक 'whose mother is slain'. — 3. Numerals; thus, चतुर्मुख 'four-faced'; त्रिलोचन 'three-eyed'. — 4. Nouns with *quasi*-adjectival value; thus, हिरण्यहस्त 'gold-handed'. Especially common is the use of a noun as prior member to qualify the other appositionally, or by way of equivalence. These may well be called **appositional possessives**. Thus, कृष्णनामन् 'having "Kṛṣṇa" as name'; वीरपुरुष 'having men who are heroes'; चारचक्षुस् 'using spies as eyes'; त्वादूत 'having thee as messenger'. — 5. Adverbial elements (especially inseparable prefixes);

\* This class of compounds is called by the natives *bahuvrīhi*; the name is an example of the class, meaning 'having much rice'. — The possessive may generally, in accented texts, be distinguished from the original determinative by a difference of accent.



thus, अनन्त 'endless'; अपुत्र 'childless'; सुपुत्र 'with excellent sons'; दुर्गन्धि 'ill-savored'. The associative prefix स (less often सह) is treated like an adjective element; thus, सारूप 'of like form'; सपुत्र or सहपुत्र 'with a son', or 'having one's son along with one'; सानुकूल (स + अनुकूल n.) 'favorable'. — 6. Ordinary verbal prefixes; thus, प्रथवस् 'of wide fame'; व्यङ्ग 'limbless'; निर्बल 'powerless'; उन्मुख 'with uplifted face'. — 7. Ordinary adverbs; thus, इहचित्त 'with mind directed hither'.

375. Certain words, very frequent in the compounds mentioned at § 374, 4, have in part won a peculiar application.

1. Thus with आदि 'beginning' (or the derivatives आद्य or आदिक) are made compounds signifying the person or thing designated along with others — such a person or thing *et cetera*. Thus, देवा इन्द्रादयः 'the gods having Indra as first', i. e. 'the gods Indra, etc.' Often the qualifying noun is omitted; thus, अन्नपानादीनि 'food, drink, etc.' — 2. Words like पूर्व (पूर्वक) etc., are used in the same way, to denote accompaniment; chiefly adverbially. — 3. The noun अर्थ 'object', 'purpose', is used at the end of a compound, oftenest as a neut. subst. (acc. or instr. or loc.), to signify 'for the sake of', and the like; thus, दमयन्त्यर्थे 'for Damayanti's sake'; शय्यार्थे 'for a bed'. (See below, § 379). — 4. अन्तर (as neut. subst.) often means 'other' in possessives; thus, देशान्तर n., 'another region' (lit. 'that which has a difference of region').

376. In appositional possessives, the final member, if it designate a part of the body, sometimes signifies the part to which belongs what is designated by the prior member: that on or in which it is. Thus मणियोव 'with necklace on neck'. Such compounds are commonest with words meaning hand; thus, असिपाणि 'with sword in hand'; लङ्गुहस्त 'with club in hand'.

377. The possessives are not always used with the simple

value of qualifying adjective. Often they have a pregnant sense, and become the equivalents of dependent clauses; or the 'having' implied in them becomes about equivalent to our 'having' as a sign of past action. Thus, **प्राप्तयौवन** 'possessing attained adolescence', i. e. 'having reached adolescence'; **अनधिगतशास्त्र** 'with unstudied books', i. e. 'one who has neglected study'; **गतप्राण** 'whose breath is gone', i. e. 'lifeless'; **आसन्नमृत्यु** 'to whom death is come near'.

### 378. B. Compounds with governed final member.

#### 1. Participial compounds, exclusively Vedic.

2. Prepositional compounds. Thus may conveniently be called those compounds in which the prior member is a particle with true prepositional value, and the final member a noun governed by it. Thus, **अतिरात्र** 'lasting over night'; **अतिमात्र** 'beyond measure', 'excessive'; **अपिकर्ण** 'next the ear'.

379. Adjective compounds as nouns and adverbs. Compound adjectives, like simple ones, are freely used substantively as abstracts and collectives, especially in the neuter, and less often in the feminine; and they are also much used adverbially, particularly in the acc. sing. neuter.

380. The substantively used possessive compounds having a numeral as prior member, with some of the strictly adjective compounds, are treated by the Hindus as a separate class, and called *dvigu*\*. Examples of such numeral abstracts and collectives are: **त्रियुग** n., 'the three ages'; **त्रियोजन** n., 'space of three leagues'. Feminines of like use occur in the later language; thus **त्रिलोकी** (by the side of **त्रैलोक्य** n.,) 'the three worlds'.

#### 381. Those adverbially used accusatives of secondary adjectives

\* The name is a sample of the class, and means 'of two <sup>two</sup> cows' (said to be used in the sense of 'worth two cows').

compounds which have an indeclinable or particle as prior member are considered by the Hindus a separate class of compounds, and called *avyayībhāva*\*. 1. The prepositional compounds are especially frequent in this use; thus, प्रतिदोषम् 'at evening'; समक्षम् 'in sight'; अनुगङ्गम् (= गङ्गाम् अनु) 'along the Ganges'; उपगङ्गम् 'on the G.'; प्रतिवर्षम् 'every year'. — 2. A large class of *avyayībhāvas* is made up of words having a relative adverb, especially यथा, as prior member. Thus, यथावशम्, यथाकामम्, यथेच्छम्, 'as one chooses'. And, with other adverbs: यावज्जीवम् 'as long as one lives'; यचकामम् 'whither one will'.

382. Occasionally quite anomalous compounds will be met with. For such, cf. Whitney, § 1314.

### Vocabulary XXXIV.

#### Verbs:

चि + निस् determine, decide.

दृ + वि in caus. (*vidārdyati*) tear open.

पट् (*pāṭdyati*) split open.

भू + अभि overpower.

वृ (*varādyate*) choose, select.

सद् + आ (*āsīdati*) approach.

+ समा in caus. (*samāsādyati*) meet with, encounter.

हृष् (*hṛṣati*; *hṛīsyati*) rejoice, be delighted.

#### Subst.:

अङ्ग n., limb, member, body.

आकार m., form, figure.

इन्दु m., moon.

उदर n., belly.

कोतु m., banner.

कोटि f., peak; point, tip.

चूडा f., top-knot, scalp.

ज्ञान n., knowledge; insight.

तालु n., palate.

तृष्णा f., thirst, desire.

दंष्ट्रा f., tooth.

द्युति f., brilliancy.

पर्वत m., mountain.

पुलिन्द m., a tribe in India.

प्रहार m., stroke, shot; wound.

प्राण m., breath, life (*often pl.*).

मस्तक n., head.

\* The word means 'conversion to an indeclinable'.

मीन m., fish.

वक्षस् n., chest, breast.

वराह m., boar.

वेदना f., pain.

स्नायु m., tendon; bowstring.

Adj.:

अनवद्य, f. °आ, blameless, faultless.

अनुकूल, f. °आ, favorable; as neut. subst., favor.

अन्तर, f. °आ, inner; as neut. subst., the interior, middle; interval, difference; occasion,

juncture (§ 375, 4.)

पटु skilled.

बाल, f. °आ, young.

Indecl.:

अथ then, thereupon.

तद् (adv. acc.) therefore.

तावत् so long; often merely = donc, doch.

यावत् as long as, while; as soon as.

स्य asseverative particle; gives to the present the force of an historical tense.

## Exercise XXXIV.

अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत् ।

अतितृष्णाभिभूतस्य चूडा भवति मस्तके ॥ १९ ॥

कस्मिंश्चिदने पुलिन्दः प्रतिवसति स्म । १ । स चैकदा मृगयां कर्तुं प्रस्थितः । २ । अथ तेन प्रसर्पता (pres. part.) पर्वतशिखराकारो महावराहः समासादितः । ३ । तं दृष्ट्वा कर्णान्ताकृष्टशरेण स तेन समाहतः । ४ । तेनापि वराहेण कोपाविष्टेन बालेन्दुद्युतिना दंष्ट्रायेण पाटितोदरः पुलिन्दो गतप्राणो भूमावपतत् । ५ । अथ व्याधं व्यापाद्य वराहो ऽपि शरप्रहारवेदनया मृतः । ६ । एतस्मिन्नन्तरे कश्चिदासन्नमृत्युः शृगाल इतस्ततः परिभ्रमंस्तं देशमागतः । ७ । यावद्वराहपुलिन्दौ पश्यति तावत्प्रहृष्टो ऽचिन्तयत् । ८ । भोः सानुकूलो मे विधिः । ९ । तेनैतदचिन्तितं भोजनमुपस्थितम् । १० । तदहं तथा भक्षयामि यथा बह्वन्यहानि मे प्राणयान्ना भवति । ११ । तत्तावत्प्रथमं स्नायुपाशं धनुष्कोटिगतं भक्षयामि । १२ । एवं मनसा निश्चित्य धनुष्कोटिं मुखे क्षिप्त्वा स्नायुं भक्षयितुमारब्धः । १३ । ततश्च कर्तिते स्नायौ तालु विदर्य धनुष्कोटिर्मस्तकमध्येन निष्क्रान्ता । १४ । सो ऽपि मृतः ॥ १५ ॥

16. Those-who-have-done-evil must do penance twelve-days,



six-days, or three-days. 17. Purūravas, Indra's-friend, married the moon-faced\*, faultless-limbed\* Apsaras Urvaṣī. 18. Bhṛgukaccha is situated (वृत्) on the Narmadā. 19. There stands the long-armed, broad-chested king-of-the-Aṅgas, sword-in-hand. 20. The path-of-knowledge is better than the path-of-works. 21. In-the-opinion-of-the-ancient-seers (cpd in loc. or instr.) one-whose-husband-is-dead may choose a second at-pleasure. 22. Love is bodiless, and bears-a-fish-in-his-banner; so say the poets. 23. The Brāhman's-daughter, Sītā-by-name\*, is lotus-eyed.\* 24. The king, although (अपि) many-wived, is childless. 25. The eloquent\*\* pandit has arrived with-his-scholars. 26. With-upturned-face (उन्मुख) Cātaka prays for rain-water.

## Lesson XXXV.

383. First Conjugation of Verbs. Present System.\*\*\* In this conjugation the optative act., the 2nd sing. inv. act., and the 3rd pl. mid., are formed otherwise than in the *a*-conjugation.

384. Strong forms. The forms in which the stem assumes its strong form are these: the three persons sing. of the pres. and impf. indic. act., all first persons of the inv., act. and mid., and the 3rd sing. inv. act. All other forms of the present system are weak.

385. Endings. For the middle endings अन्ते, अन्त, and अन्ताम् are substituted अति, अत, and अताम्; and after reduplicated stems (and a few others) अति, अतु, and उस् are substituted for the

\* Secondary adj. cpds., fem. in ई.

\*\* Dep. cpd, "skilled in speech".

\*\*\* For a comprehensive view of the ways of forming the present-stems of verbs following this general conjugation, see Introduction, § 78.

active endings अन्ति, अन्तु, and अन् (impf.). The 2nd sing. imv. often takes the ending हि or धि. Otherwise the endings are the same as in the *a*-conjugation.

386. Optative mode-sign. The sign of the opt. act. is या *yā*, with secondary endings; but उस् is the ending in the 3rd pl., and आ is dropped before it; thus, ०युस्.

387. Present participle middle. In the first conjugation this participle is made with the suffix आन [आण], before which the stem takes the same form as before the 3rd pl. pres. ind. The fem. is always in आ.

388. Class IV. A: *nu*-class. The present-stem is made by adding to the root the syllable नु *nu* [णु *ṇu*], in strong forms नो *nó* [णो *ṇó*]. The उ of the class-sign may be dropped before व् and म् of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the उ before a vowel-ending becomes व् or उव्, according as it is preceded by one or by two consonants. The ending हि of the 2nd. sing. imv. is dropped if the root end in a vowel.

389. I. Roots in vowels. सु 'press'.

#### Indicative.

	Active.			Middle.		
1. सुनोमि	सुनुवस्	सुनुमस्	सुन्वे	सुनुवहे	सुनुमहे	
<i>sunómi</i>	<i>sunuvás</i>	<i>sunumás</i>	<i>sunvé</i>	<i>sunuváhe</i>	<i>sunumáhe</i>	
2. सुनोषि	सुनुथस्	सुनुथ	सुनुषे	सुन्वाथे	सुनुध्वे	
<i>sunóṣi</i>	<i>sunuthás</i>	<i>sunuthá</i>	<i>sunuṣé</i>	<i>sunvāthe</i>	<i>sunudhvé</i>	
3. सुनोति	सुनुतस्	सुन्वन्ति	सुनुते	सुन्वाते	सुन्वते	
<i>sunóti</i>	<i>sunutás</i>	<i>sunvánti</i>	<i>sunuté</i>	<i>sunvāte</i>	<i>sunvāte</i>	

The forms सुनुवस्, सुनुमस्, सुन्वहे, सुनुमहे, are alternative with those given above for 1st du. and pl., and occur oftener.

## Imperfect.

1. असुनवम्\* असुनुव असुनुम असुन्वि असुनुवहि ०नुमहि
2. असुनोस् असुनुतम् असुनुत असुनुथास् असुन्वाथाम् ०नुधम्
3. असुनोत् असुनुताम् असुन्वन् असुनुत असुन्वाताम् ०न्वत

The briefer forms असुन्व, असुन्व, असुन्वहि, असुन्महि, are allowed and more usual.

## Imperative.

1. सुनवानि सुनवाव सुनवाम सुनवै सुनवावहे सुनवामहे  
*sunāvāni sunāvāva sunāvāma sunāvai sunāvāvahai sunāvāmahai*
2. सुनु सुनुतम् सुनुत सुनुष्व सुन्वाथाम् सुनुधम्  
*sunu\*\* sunutām sunutā sunuṣvā sunvāthām sunudhām*
3. सुनोतु सुनुताम् सुन्वन्तु सुनुताम् सुन्वाताम् सुन्वताम्  
*sunōtu\*\* sunutām sunvāntu sunutām sunvātām sunvātām*

## Optative.

1. सुनुयाम् सुनुयाव ०याम सुन्वीय सुन्वीवहि सुन्वीमहि  
*sunuyām sunuyāva sunuyāma sunvīyā sunvīvahi sunvīmahi*
2. सुनुयास् सुनुयातम् ०यात सुन्वीथास् सुन्वीयाथाम् सुन्वीधम्
3. सुनुयात् सुनुयाताम् ०युस् सुन्वीत सुन्वीयाताम् सुन्वीरन्

## Participle.

सुन्वन्त्, f. सुन्वती सुन्वान्, f. ०न्वा

390. II. Roots in consonants. आप् 'acquire'.

## Indicative.

## Active.

## Middle.

1. आप्नोमि आप्नुवस् आप्नुमस् आप्नुवे आप्नुवहे आप्नुमहे
2. आप्नोषि आप्नुथस् आप्नुथ आप्नुषे आप्नुवाथे आप्नुध्वे
3. आप्नोति आप्नुतस् आप्नुवन्ति आप्नुते आप्नुवाते आप्नुवते

\* The augment, without any exception in verbal conjugation, is the accented element in the verbal form of which it makes a part.

\*\* The rare inv. in तात् (cf. § 196) would be formed thus:

सुनुतात्.

## Imperative.

1. आस्रवानि आस्रवाव आस्रवाम आस्रवे आस्रवावहे °वामहे
2. आस्रुहि आस्रुतम् आस्रुत आस्रुष्व आस्रुवाथाम °ध्वम्
3. आस्रोतु आस्रुताम् आस्रुवन्तु आस्रुताम् आस्रुवाताम् °वताम्

## Participle.

आस्रुवन्त्, f. आस्रुवती आस्रुवान्, f. °आ

The other forms of this tense follow the model of सु.

391. 1. The root श्रु, 'hear', contracts to शृ before the class-sign, forming शृणो *ṣṛṇó* and शृणु *ṣṛṇu* as strong and weak stem; 2nd sing. inv. act. शृणु; 2nd du. ind. act. शृणुवस् or शृण्वस्, etc. —
2. The root धू shortens its vowel in the present-system.

## Vocabulary XXXV.

## Verbs:

- अप् (*aṣṇuté*) acquire, obtain.  
 + सम्प obtain.  
 आप् (*āpnóti*, rarely *āpnuté*) acquire, reach.  
 + अव, प्र, or सम्, reach.  
 चि (*cinóti*, *cinuté*) gather.  
 + प्र or सम्, gather.  
 + निस् or विनिस्, decide, conclude.  
 चुद् + प्र (*pracoddyati*) urge on.  
 दु (*dhunóti*), intr., burn, feel pain or distress; tr., pain or distress (acc.)

- धू (*dhunóti*, *dhunuté*) shake.  
 लृच् (*ṛṣṇóti*, *ṛṣṇuté*) cover, surround.  
 + आ cover, etc..  
 + अपा open.  
 + वि explain, manifest.  
 + सम् shut.  
 शक् (*śaknóti*) be able.  
 श्रु (*ṣṛṇóti*, *ṣṛṇuté*) hear.  
 स्तृ (*stṛṇóti*, *stṛṇuté*) scatter, strew.  
 + उप scatter.  
 हि (*hinóti*) send.  
 हृ + प्रत्या (*pratyāhṛati*) bring back.

## Subst.:

- आहार m., food.  
 दिवस m., day.

- द्वाःस्थ m., doorkeeper.  
 पणि m. pl., n. pr., certain demons.  
 प्रभाव m., might, power.



भोग m., enjoyment.

मूल n., root.

रस m., taste, feeling.

वानप्रस्थ m., a Brāhman in the third period of his life.

विप्र m., Brāhman.

शब्द m., sound; noise; word.

Adj.:

नव, f. °आ, new.

पुण्य, f. °आ, meritorious, holy, auspicious.

°भाज् sharing.

मनोहर, f. °आ, entrancing, agreeable.

रसवन्, f. वती, tasteful.

सदृश, f. °ई, similar; worthy.

### Exercise XXXV.

आचाराद्विद्युतो विप्रो न वेदफलमश्नुते ।

आचारेण तु संयुक्तः संपूर्णफलभागभवेत् ॥ २० ॥

बलहीना अपि बुद्धिप्रभाविन महान्तं दुःखोदधिं तरीतुं\* शक्नुवन्ति । १। वानप्रस्थः श्रयार्थं भूमिं नवपत्तैर्हरिणचर्मभिश्चोपास्तृणोत् । २। खपितरावुद्यानादाह्नातुं बालं ग्रह्णिण् । ३। हे मघवन् पणिभिरपहृता अस्मद्वाः प्रत्याहर्तुं मरुतः सहायानादाय गुहाया दारमपवृणुया इत्यृषिभिरिन्द्रः प्रार्थ्यत । ४। वनवृक्षान्युन्वानस्य वायोः शब्दं पथा\*\* गच्छन्ताव-  
शृण्व । ५। पुण्यकर्मभिर्धर्मं संचित्य मृताः स्वर्गं जन्मान्तरे च विद्यारूपा-  
दीन्मुणानाम्नवाम । ६। यज्ञेषु होतृप्रचोदिता अध्वर्यवः सोमं सुन्वताम् । ७। महावने चिरात्रं परिभ्रम्य चतुर्थदिवसस्य मध्याह्ने गिरिशिखरमवाप्नुवत । ८। मूलफलादि वन आहारार्थं प्रचिन्वीरंस्तपस्विनः । ९। पण्डितः शिष्येभ्यः शब्दशास्त्रं व्यवृणोत् ॥ १० ॥

11. Having entered the temple of the worshipful(भगवत्)-Viṣṇu we heard the ear-entrancing (युतिमनोहर) song-of-the-young-women (use जन at end of cpd). 12. Listen to this word of a devoted (स्निह्, pass. part.) friend. 13. The greedy (लुभ्, pass. part.), who are always gathering riches, never attain the enjoyment of

\* Infin. of तृ.

\*\* The instr. is sometimes used to express the medium, or space or distance or road, traversed.

them. 14. By tasteful, well-composed poems ye may attain glory in the ten regions of the world (दिशः). 15. Çakuntalā, mayest thou get (*inv.*) a husband worthy-of-thee. 16. My-two-brothers determined to travel to Benares. 17. May the king's-sword bring grief to (दुः, *inv.* or *opt.*) the hearts-of-the-wives-of-his-enemies. 18. Clouds cover the sky. 19. Let the doorkeeper close the door.

## Lesson XXXVI.

392. Verbs. Class IV. B. *u*-class. The few roots (only six) of this sub-class end already in *न्* — except one, कृ, of considerable irregularity — and so add only उ as class-sign. The inflection is quite that of the *nu*-class, the उ being gunated in the strong forms, and dropped (optionally, but in fact nearly always) before व् and म् of 1st dual and plural.

393. Thus तन्, 'stretch', makes तनोमि, तनोषि, etc.; 1st du. तन्वस् (or तनुवस्), 1st pl. तन्वस् (or तनुमस्); mid. तन्वे, तन्वहे, तन्महे, etc. — all like a vowel-root of the *nu*-class.

394. The root कृ, 'make', makes the strong stem करो, weak कुरु; the class-sign उ is always dropped before व् and म् in 1st du. and 1st pl., and also before च् of the opt. active. Thus :

### Indicative.

	Active.			Middle.	
1. करोमि	कुर्वस्	कुर्मस्	कुर्वे	कुर्वहे	कुर्महे
2. करोषि	कुरुथस्	कुरुथ	कुरुषे	कुर्वाथे	कुरुध्वे
3. करोति	कुरुतस्	कुर्वन्ति	कुरुते	कुर्वाते	कुर्वते

### Imperfect.

1. अकरवम्	अकुर्व	अकुर्म	अकुर्वि	अकुर्वहि	अकुर्महि
2. अकरोस्	अकुरुतम्	अकुरुत	अकुरुथास्	अकुर्वाथाम्	अकुरुध्वम्
3. अकरोत्	अकुरुताम्	अकुर्वन्	अकुरुत	अकुर्वाताम्	अकुर्वत

## Imperative.

1. करवाणि	करवाव	करवाम	करवे	करवावहि	करवामहि
2. कुरु	कुरुतम्	कुरुत	कुरुष्व	कुर्वीथाम्	कुरुध्वम्
3. करोतु	कुरुताम्	कुर्वन्तु	कुरुताम्	कुर्वीताम्	कुर्वताम्

## Optative.

1. कुर्याम्	कुर्याव	कुर्याम्	कुर्वीय	कुर्वीवहि	कुर्वीमहि
etc.	etc.	etc.	etc.	etc.	etc.

## Participle.

कुर्वन्त, f. कुर्वती

कुर्वाण, f. °आ.

395. This root sometimes assumes (or retains from a more original condition) an initial स् after the prefix सम\*; thus, संस्क्र-रोति, संस्क्रुते, समस्कुर्वन्.

396. The adverbial prefixes आविस् and प्रादुस्, 'forth to sight', 'in view'; तिरस् 'through', 'out of sight'; पुरस् 'in front, forward'; and the purely adverbial अलम् 'enough, sufficient', are often used with कृ, and with one or two other verbs, oftenest अस् 'be' and भू 'become'.

397. Any noun or adjective-stem is liable to be compounded with verbal forms or derivatives of the roots कृ and भू, in the manner of a verbal prefix. If the final of the stem be an *a*-vowel or an *i*-vowel, it is changed to ई; if an *u*-vowel, to ऊ. Consonantal stems take the form which they have before consonant-endings — of course with observance of the usual euphonic rules; but stems in अन् change those letters to ई. Thus, स्वीकरोति 'he makes his own', 'appropriates'; भस्मीकरोति (भस्मान्) 'he changes to ashes', i. e. 'burns': स्तम्बीभवति 'becomes a post' (स्तम्भः); शुचीभवति 'becomes pure' (शुचि); साधूकरोति 'makes holy'.

398. The suffixes ता (f.) and त्व (n.) are very extensively used to form abstract nouns, denoting 'the quality of being so-

\* Also sometimes after परि and उप.

and-so', from both adjectives and nouns. Thus, **चच्चियता** f., **चच्चियत्व** n., 'the rank of a Kṣatriya'.

## Vocabulary XXXVI.

<b>Verbs:</b>	
कृ ( <i>karóti, kuruté</i> ) do, make.	+ प्रादुस् make known, or visible.
+ अप do evil to, harm ( <i>gen., loc., or acc.</i> ).	+ सम (§ 395) prepare, adorn; consecrate.
+ अलम् prepare, adorn.	चन् ( <i>kṣaṇóti, kṣaṇuté</i> ) wound.
+ आविस् ( <i>āviṣkaróti</i> ) make known, exhibit.	तन् ( <i>tanóti, tanuté</i> ) stretch, extend (tr.); perform (a sacrifice).
+ उप् do good to, benefit ( <i>gen., loc.</i> ).	+ आ cause, bring about.
+ तिरस् hide; blame, find fault with ( <i>acc.</i> ).	+ प्र spread abroad (tr.).
+ पुरस् put at the head.	दुष् ( <i>dīṣyati</i> ) be defiled.
+ प्रति pay, recompense; punish ( <i>acc. rei, gen., dat. or loc. pers.</i> ).	मन् ( <i>manuté</i> ) think, consider.
<b>Subst.:</b>	
अभिहोचिन् m., priest of a certain kind.	दोष m., fault.
अन्वय m., progeny, descendant.	नीति f., conduct of life; ethics; politics.
अभिप्राय m., plan; view; opinion.	भूभुज् m., king.
उरस् n., breast.	महानस n., kitchen.
कलिङ्ग m., name of a tribe.	मांस n., flesh.
कान्ति f., charm, grace.	लवण n., salt.
चमत्कार m., astonishment.	व्यञ्जन n., spice.
चातुर्मास्य n., a certain sacrifice.	व्यवहार m., trade.
चीनुक्क m., name of a tribe.	संशय m., doubt.
तिरस्करिणी f., veil.	सूद m., cook.



Adj.:  
 अन्ध, f. °आ, blind.  
 अवश्य, f. °आ, necessary.  
 °ज्ञ, f. °आ, knowing.  
 °भुज् enjoying.

वल्लभ, f. °आ, dear.  
 व्यलीक, f. °आ, wrong, false.  
 शुभ, f. °आ, good, proper.  
 सज्ज, f. °आ, ready.

## Exercise XXXVI.

यो ऽनधीत्य द्विजो वेदमन्यच कुरुते अमम ।  
 स जीवन्नेव शूद्रत्वमाप्नु गच्छति सान्वयः \* ॥ २१ ॥  
 यत्करोत्यशुभं कर्म शुभं वा यदि सत्तम ।  
 अवश्यं तत्समाप्नोति पुरुषो ऽच न संशयः ॥ २२ ॥  
 कुर्वन्नपि व्यलीकानि यः प्रियः प्रिय एव सः ।  
 अनेकदोषदुष्टो ऽपि कायः कस्य न वल्लभः ॥ २३ ॥

यो ब्रह्मणा कर्णवावृणोति तं पितरं मातरं च मन्वानो न द्रुह्येत्तस्मै  
 कदाचन । १ । इदं ते लोभान्धस्य वृत्तं मनसि चमत्कारमातनोति । २ ।  
 भो राजन् नीतिज्ञानां मन्त्रिणामभिप्रायं श्रुत्वा यद्वितं तत्स्वीकुरुष्व । ३ ।  
 अस्ववशांसि दिव्यं प्रतनुयुरिति मत्वा भूयसीं श्रियं भूभुजः कविभ्यो  
 विभजन्ति । ४ । मांसमूलफलानि प्रभूतव्यङ्गनैः सूदा महानसे संक्षुर्युः । ५ ।  
 शत्रुषूपागतेषु शूरा युद्धाय सज्जीभूय स्वगुणानाविष्कुर्वन्तु । ६ । अप्सरस-  
 स्तिरस्करिष्या वपुस्तिरस्कुर्वते ऽविज्ञाताश्च मनुष्यानुपागच्छन्ति ॥ ७ ॥

8. Every-year an Agnihotrin must perform the Cāturmāsya (pl.).  
 9. Mayest thou, O Great-King, protect thy kingdom, benefitting  
 thy friends and harming thy enemies. 10. Brāhmanas find fault  
 with the trade-in-salt. 11. What thou didst (mid.), that distresses  
 thy friends even now. 12. May I recompense him (dat.) who has  
 done me a service. 13. By the command of the great-king consecrate  
 the four princes according to the law (विधि, instr.). 14. The  
 Cālukyas held sway (राज्यं कृ) in Anahilapāṭaka 247 years.  
 15. By-the-charm-of-her-face the lotus-eyed eclipses (तिरस्कृ) even  
 the moon. 16. If one consecrates a scholar, teaches him, makes

\* Poss. cpd, cf. § 374, 5.

him holy, then this one becomes his child (प्रजा). 17. The king-of-the-Kaliṅgas wounded his enemy in the breast with an arrow.

## Lesson XXXVII.

399. Verbs. *nā*-class. The class-sign is in the strong forms the syllable ना *nā* [णा *nā*], accented, which is added to the root; in the weak forms it is नी *nī* [णी *nī*]; but before an initial vowel of an ending the ई *ī* of नी *nī* [णी *nī*] disappears altogether.

400. Thus, क्री 'buy': strong stem क्रीणा *krīṇā*, weak क्रीणी *krīṇī* (before a vowel, क्रीण *krīṇ*).

### Indicative.

Active.				Middle.	
1. क्रीणामि	क्रीणीवस्	क्रीणीमस्	क्रीणे	क्रीणीवहे	क्रीणीमहे
2. क्रीणासि	क्रीणीथस्	क्रीणीथ	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
3. क्रीणाति	क्रीणीतस्	क्रीणन्ति	क्रीणीते	क्रीणाते	क्रीणीते

### Imperfect.

1. अक्रीणाम्	अक्रीणीव	अक्रीणीम	०णि	०णीवहि	०णीमहि
2. अक्रीणास्	अक्रीणीतम्	अक्रीणीत	०णीथास्	०णाथाम्	०णीध्वम्
3. अक्रीणात्	अक्रीणीताम्	अक्रीणन्	०णीत	०णाताम्	०णत

### Imperative.

1. क्रीणानि	क्रीणाव	क्रीणाम	क्रीणै	क्रीणावहै	क्रीणामहै
2. क्रीणीहि	क्रीणीतम्	क्रीणीत	क्रीणीष्व	क्रीणाथाम्	क्रीणीध्वम्
3. क्रीणातु	क्रीणीताम्	क्रीणन्तु	क्रीणीताम्	क्रीणाताम्	क्रीणताम्

### Optative.

1. क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम	क्रीणीय	क्रीणीवहि	क्रीणीमहि
etc.	etc.	etc.	etc.	etc.	etc.

### Participle.

क्रीणन्, f. क्रीणती

क्रीणान, f. ०आ

401. The ending of the 2nd sing. inv. act. is हि, never धि; and there are no examples of its omission. But roots of this class

ending in a consonant substitute for both class-sign and ending in this person the peculiar ending आन *āná*; thus, वधान, अज्ञान, स्तभान, गृहाण (see §§ 402, 403).

402. The roots ending in ऊ shorten that vowel before the class-sign; thus, पू, पुनाति, पुनीति. The root ग्रह् is weakened to गृह्; thus, गृह्णाति.

403. A few roots which have a nasal in some forms outside the present-system, lose it in the present; thus, ग्रथ् or ग्रन्थ्, ग्रथ्नाति; बन्ध्, बध्नाति; स्तम् or स्तम्भ्, स्तम्भाति. Similarly, ज्ञा makes जानाति.

404. Root-class. In this class there is no class-sign; the root itself is also present-stem, and to it are added directly the personal-endings; in the opt. (and subj.: § 60, end) of course combined with the mode-sign. The root-vowel takes *guna*, if capable of it, in the strong forms.

405. Roots ending in vowels. Roots in आ of this class are inflected only in the active. In the 3rd pl. impf. act. they may optionally take as ending उस् instead of अन्, the आ being lost before it.\*

406. Thus, या 'go':

	Indicative.			Imperfect.		
1. यामि	यावस्	यामस्	अयाम्	अयाव	अयाम्	
2. यासि	याथस्	याथ	अयास्	अयातम्	अयात	
3. याति	यातस्	यान्ति	अयात्	अयाताम्	अयान्	or अयुस्

\* The same ending is also allowed and met with in a few roots ending in consonants; viz. 1विद् 'know', चच्, दिष्, दुह्, मृज्.

	Imperative.			Optative.		
1. चानि	याव	याम	यायाम्	यायाव	यायाम	
2. याहि	यातम्	यात	यायास्	यायातम्	यायात	
3. यातु	याताम्	यान्तु	यायात्	यायाताम्	यायुस्	
Part.	यान्त, f. यान्ती or याती (260).					

## Vocabulary XXXVII.

## Verbs:

- 2अश् (aṣṇāti) eat.  
 क्री (krīṇāti, krīṇīte) buy.  
 ग्रन्थ् (grathnāti) string together;  
 compose.  
 ग्रह् (grhṇāti, grhṇīte) take, seize.  
 + नि hold, restrain, check.  
 + प्रति take, receive.  
 ज्ञा (jānāti, jānīte) know.  
 + अनु allow, permit.  
 2पा (pāti) protect.  
 पुष् (puṣṇāti) make increase or  
 grow.  
 पू (pūṇāti, pūṇīte) clean.  
 प्री (prīṇāti, prīṇīte), act., delight;  
 mid., rejoice.

- स्नु + आ (āplāvate) drench.  
 बन्ध् (badhnāti, badhnīte) bind;  
 catch; join; compose.  
 भा (bhāti) gleam, glance.  
 मा (māti) measure.  
 + निस् work, create.  
 मुष् (muṣṇāti) steal, rob.  
 2लुट् (लुण्) + निस् steal.  
 2वृ (vrīṇīte: also varāyati, -te)  
 choose.  
 शिष् + उद् remain over.  
 स्त्र् (strīṇāti, strīṇīte; see also in  
 Vocab. XXXV) strew.  
 स्ना (snāti) bathe.  
 हन् + अप remove.

## Subst.:

- अञ्जलि m., a gesture of respect-  
 ful greeting.\*  
 इच्छा f., wish.  
 उदय m., rise.

- कला f., crescent.  
 कृति f., work (literary).  
 कोष m., treasure; treasury.  
 क्षण m., n., moment; time.  
 चामीकर n., gold.

\* The two hands hollowed and opened, and raised to the forehead.



दानव m., demon.

नाग m., snake.

नेत्र n., leading-rope, cord.

मन्थन् (§ 278) m., stirring-stick.

मन्दर m., n. pr., a mountain.

यूप m., sacrificial post.

ललाट n., forehead.

1वर (várā) m., suitor, bride-groom.

2वर (várā) m., choice, privilege, favor.

शेष m., n. pr., a snake-demon who supports the earth.

समुन्नति f., height, elevation; high position.

Adj.:

अद्यतन\* of to-day.

धार्मिक right, just.

प्रसन्न (part of प्र-सद्) kindly disposed.

विद्वन् knowing.

विवेकिन shrewd.

Adv.:

समक्षम् before, in the presence of (w. gen.).

### Exercise XXXVII.

परकायेन कवयः परद्वयेण चेश्वराः ।

निर्लुण्ठितेन स्वकृतिं पुष्पान्यद्यतने क्षणे ॥ २४ ॥

विवेकिनमनुग्राह्य गुणा यान्ति समुन्नतिम् ।

सुतरां रत्नमाभाति चामीकरनिर्घोजितम् ॥ २५ ॥

यज्ञं विधातुमिच्छन्त्यजमानः प्रथमं वेदविद ऋत्विजो वृणीताम् । १ ।  
यज्ञेषु पशून्स्वल्कृतेषु यूपेषु रज्जुभिर्बध्नान्ति ॥ २ ॥ देवानां कोपापि  
शान्तिं नेतुं तान्स्तुतिभिर्नरराजो ऽप्रीणात् । ३ । प्रसन्ना वयं वरं वृणी-  
ष्वेति तैरुक्तो राजा धार्मिकत्वमवृणीत ॥ ४ ॥ सोमं दृषद्वां सुत्वाध्वर्य-  
वस्तं पुनन्तु ॥ ५ ॥ मन्दरपर्वतं मन्यान् शेषनागं च नेत्रं कृत्वा देवदा-  
नवा अमृतार्थं क्षीरोदधिममयन् ॥ ६ ॥ यथा सूर्य उदये भाति तथा  
पापान्यपहृत्य गङ्गाजलासृता नरा विभान्ति ॥ ७ ॥ लुब्धमर्थेन गृह्णीया-  
त्कुड्ममल्लिकर्मेणा ॥ ८ ॥

9. Allow me to go now. 10. Take these jewels which I have

\* With the suffix तन (sometimes त्त) are made adjectives from adverbs, especially of time; thus, प्रत 'ancient', प्रातस्तन 'early', अस्तन 'of the morrow'.

given you (*pass. constr.*). 11. Let the great poet weave (यन्त्र, बन्ध) a verse-wreath of word-pearls (*instr.*). 12. Every-day two thieves robbed the king's treasury. 13. He who receives (*part.*) gifts from every one is polluted (दुष्). 34. The Creator formed the world by his will (सिद्ध्य) alone. 15. Betake thyself (या) for salvation to the gods' protection. 16. Let kings restrain the wicked by punishments. 17. We saw Rāma's daughter coming out (*pres. part.*) of the house. 18. Let the bridegroom grasp the maiden's hand before the fire. 19. An Aryan must not eat another's leavings (उद्-शिष्, *pass. part., neut. sing.*). 20. One must bathe daily in unconfined (*part. from नि-रुध्*) water. 21. May the three-eyed god, the great-lord (ईश्वर) whose-forehead-is-adorned-with-the-crescent, protect you.

### Lesson XXXVIII.

407. Verbs. Root-class, cont'd.\* Roots ending in an *i*-vowel or an *u*-vowel (except *गृ* 'go') change these into *इय्* and *उव्* before vowel-endings in weak forms, when not gunated.

408. Root *गृ* 'go' (act., but used in mid. with the prep. अधि: 'go over for oneself', i. e. 'repeat, learn, read'; the *गृ* then becomes *इय्*, as above).

#### Indicative.

	Active.			Middle.	
1. एमि	इवस्	इमस्	अधीये	अधीवहे	अधीमहे
2. एषि	इथस्	इथ	अधीषे	अधीयाथे	अधीध्वे
3. एति	इतस्	यन्ति	अधीति	अधीयाते	अधीयते

\* A number of roots belonging to this class accent the root-syllable throughout, in weak as well as in strong forms—except of course in the imperfect.

## Imperfect.

(for augment cf. § 179.)

1. आचम्	ऐव	ऐम	अधीचि	अधीवहि	अधीमहि
2. ऐस्	ऐतम्	ऐत	अधीथास्	अधीयाथाम्	अधीध्वम्
3. ऐत्	ऐताम्	आचन्	अधीत	अधीयाताम्	अधीयत

## Imperative.

1. आचानि	आचाव	आचाम	अध्यै	अध्ययावहै	अध्ययामहै
2. इहि	इतम्	इत	अधीष्व	अधीयाथाम्	अधीध्वम्
3. एतु	इताम्	चन्तु	अधीताम्	अधीयाताम्	अधीयताम्

## Optative.

इयाम् etc., 3rd pl. इयुस्      अधीयीथ etc.

## Participle.

यन्, f. यती

अधीयान, f. ०आ

409. The root शी (mid.), 'lie', has *guṇa* throughout; thus, शये, शेषे, शेते, शेषहे etc.; impf. अशयि, अशेथास् etc.; opt. शयीथ etc., part. शयान. Other irregularities are the 3rd persons pl.: indic. शेरते, inv. शेरताम्, impf. अशेरत.

410. The roots of this class ending in उ have in their strong forms the *vrddhi* instead of the *guṇa*-strengthening before an ending beginning with a consonant.

411. Thus, स्तु 'praise':

## Indicative.

## Active.

## Middle.

1. स्तौमि	स्तुवस्	स्तुमस्	स्तुवे	स्तुवहे	स्तुमहे
2. स्तौषि	स्तुथस्	स्तुथ	स्तुषे	स्तुवाथे	स्तुधे
3. स्तौति	स्तुतस्	स्तुवन्ति	स्तुते	स्तुवाते	स्तुवते

Imperfect. Act.: 1. अस्तवम्, 2. अस्तौस्, 3. अस्तौत्, 3rd pl.

अस्तुवन्. Mid.: 1. अस्तुवि, 3rd pl. अस्तुवत.

Imperative. Act.: स्तवानि, स्तुहि, स्तौतु, स्तवाव etc., 3rd pl.

स्तुवन्तु. Mid.: स्तवै, स्तुष्व, स्तताम्, स्तवावहै etc., 3rd pl. स्तुवताम्.

Optative. स्तुयाम् etc. स्तुवीथ etc.

Participle. Act.: सुवन्त्, f. °वती. Mid.: सुवान्.

412. The root ब्रू, 'say', takes the union-vowel ई after the root when strengthened, before the initial consonant of an ending.\* Thus:

### Indicative.

#### Active.

#### Middle.

1. ब्रवीमि	ब्रूवस्	ब्रूमस्	ब्रुवे	ब्रुवहे	ब्रूमहे
2. ब्रवीषि	ब्रूथस्	ब्रूथ	ब्रूषे	ब्रुवाथे	ब्रूध्वे
3. ब्रवीति	ब्रूतस्	ब्रुवन्ति	ब्रूते	ब्रुवाते	ब्रुवते

Imperfect. Act.: अब्रवम्, अब्रवीस्, अब्रवीत्; अब्रूव etc.; 3rd pl. अब्रुवन्. Mid.: अब्रुवि, अब्रूयास् etc.; 3rd pl. अब्रुवत.

Imperative. Act.: ब्रवाणि, ब्रूहि, ब्रवीतु; ब्रवाव etc.; 3rd pl. ब्रुवन्तु. Mid.: ब्रवै, ब्रूष्व etc.

Optative. Act.: ब्रूयाम् etc. Mid.: ब्रुवीय etc.

Participle. Act.: ब्रुवन्त्. Mid.: ब्रुवान्.

413. **Emphatic Pronoun.** The uninflected pronominal word स्वयम् signifies 'self', 'own self'. It is oftenest used as a nominative, along with words of all persons and numbers; but not seldom it represents other cases also.

### Vocabulary XXXVIII.

Verbs:	
इ (éti) go.	+ प्र explain, teach; announce.
+ अधि (adhīte) repeat, read.	+ वि explain, etc.
+ अप (apāiti) go away, depart.	रू (rāṭti) cry, scream.
+ अभि approach.	+ वि scream.
+ अस्तम् set (of heavenly bodies).	शी (śetē) lie, sleep.
+ उद् rise (of heavenly bodies).	+ अधि lie asleep on (acc.).
+ उप approach.	सू (sūtē) bring forth, bear.
ब्रू (bravīti, brūtē) speak, say, state.	+ प्र bring forth.
	स्तु (stāṭti) praise.

\* Special irregularities in this verb are occasionally met with, such as ब्रूमि, ब्रवीहि. Some of the verbs in उ are allowed to be inflected like ब्रू, but forms so made are rare.



Subst.:  
 जिन m., *n. pr.*, a name of Buddha.  
 जिह्वा f., tongue.  
 नीलकण्ठ m., *n. pr.*  
 न्याय m., logic.  
 पुष्प n., flower.  
 प्रश्न m., question.  
 मानस n., sense, understanding.  
 वध m., killing, murder.  
 शुनःशेष m., *n. pr.*  
 सहचर m., companion; स्त्री f., wife.

साक्षिन् m., witness.

सारस m., crane.

Adj.:

उद्यत, f. °आ, ready.

उद्योगिन् diligent, energetic.

करुण, f. °आ, lamentable.

°कारिन् making, doing.

Adv.:

अधस् below, down, on the ground.

### Exercise XXXVIII.

पुष्पाणीव विचित्रान्तमन्यत्र गतमानसम् ।

अनवाप्तेषु कामेषु मृत्युरभ्येति मानवम् ॥ २६ ॥

भो दुष्कृतकारिणः । अस्माद्वनादपेतेति क्रोधादृषिराश्रमहरिण-  
 वधोद्यतान्धाधानव्रवीत् ॥ १ ॥ गुरुमभिवाद्य शिष्यस्तं ब्रूयादधीष्व भो  
 (§ 264) इति ॥ २ ॥ कानि शास्त्राणि काश्यां त्वमधैष्याः । ३ । न्यायादीनि  
 षड् दर्शनानि श्रीनीलकण्ठपण्डितस्य गृहे ऽहमधैषि ॥ ४ ॥ अमीषीमा-  
 वष्टाभिर्हृदिभिर्हृदिषिरस्तौदिन्द्रावरुणौ च तिसृभिः ॥ ५ ॥ उद्योगिन्  
 पुरुषसिंहं स्वयमुपैति लक्ष्मीः ॥ ६ ॥ सा जिह्वा या जिनं स्तौति तच्चित्तं  
 यज्जिने रतम् ॥ ७ ॥ आचार्याः शिष्यान्धर्मं प्रब्रुवन्ति ॥ ८ ॥ हतसहचराः  
 सारसाः करुणं विव्रवन्ति ॥ ९ ॥ श्रीमञ्जी राजभिराहताः पण्डिताः  
 सभां यन्ति धर्मप्रश्नांश्च विब्रुवन्ति ॥ १० ॥

11. The three wives of Daçaratha bore four sons. 12. Rāma and Lakṣmaṇa, followed-by-Sitā, went (इ) into the forest. 13. Women whose-husbands-are-dead must sleep six months on the ground. 14. A witness stating *anything* other-*than-what-was-seen-or-heard* is to be punished (*fut. pass. part.*). 15. All guilt departs from one-who-has-done-penance. 16. One must not look

at (प्र-ईच्छ्) the rising or the setting sun. 17. Why hast thou come (अभि-इ) to-my-house with-wife and with-children? 18. "Praise Varuṇa": thus the gods addressed Çunaḥçepa *who was* bound to the sacrificial post. 19. Always speak the truth. 20. In a kingless land the rich do not sleep in peace (सुखेन).

## Lesson XXXIX.

### 414. Verbs. Root-class, cont'd. Roots ending in consonants.

The endings of the 2nd and 3rd sing. impf. act. are generally dropped, and the resulting root-final treated according to the usual rules for finals.\* Cf. §§ 239, 242. But a root ending in a dental mute sometimes drops this final mute instead of the added स् in the second person; and, on the other hand, a root or stem ending in स् sometimes drops this स् instead of the added त् in the third person: in either case establishing the ordinary relation of स् and त् in the second and third persons.

415. Roots in च् and ज् substitute क् for those letters before त्, थ् and स् (which then becomes ष्); and ग् before घ्. Thus, वच् 'speak': वच्मि, वच्सि, वक्तु (only these three forms used).

416. Root 1विद् 'know, (act. only):

#### Indicative.

#### Imperfect.

- |           |         |         |                |           |         |
|-----------|---------|---------|----------------|-----------|---------|
| 1. वेद्मि | विद्मस् | विद्मस् | अवेदम्         | अविद्ध    | अविद्म  |
| 2. वेत्सि | वित्यस् | वित्य   | अवेस् or अवेत् | अवित्तम्  | अवित्त  |
| 3. वेत्ति | वित्तस् | विदन्ति | अवेत्          | अवित्ताम् | अविदुस् |

Imv.: वेदानि, विद्धि, वेत्तु; वेदाव, वित्तम्, वित्ताम्; वेदाम, वित्त, विदन्तु. — Opt.: विद्याम्, etc.

\* In the inflection of roots with final consonant, of this class and the reduplicating and nasal classes, euphonic rules find very frequent application. The student is therefore advised at this point to read carefully the chief rules of euphonic change in Whitney's Grammar, §§ 139—232 (the two larger sizes of print).

417. This root also makes a perfect without reduplication (but otherwise regular) which has always the value of a present. The forms of the indic. are:

Sing. 1. वेद, 2. वेत्स्य, 3. वेद; du. 1. विद्व, 2. विद्वथुस्, 3. विद्वतुस्; pl. 1. विद्व, 2. विद्व, 3. विद्वुस्. The participle is विद्वांस, f. विद्वशी (cf. § 268).

418. The root अद्, 'eat' (act.), inserts अ before the endings of the 2nd and 3rd sing. impf.; thus, आदस्, आदत्.

419. The root हन्, 'kill' (act.), is treated somewhat as are noun-stems in अन् in declension (§ 283). Thus:

Indicative.			Imperfect.		
1. हन्ति	हन्वस्	हन्तस्	अहनम्	अहन्व	अहन्त
2. हंसि	हथस्	हथ	अहन्	अहतम्	अहत
3. हन्ति	हतस्	घ्नन्ति	अहन्	अहताम्	अघ्नन्

Imv.: हनानि, जहि\*, हन्तु; हनाव, हतम्, हताम्; हनाम, हत, घ्नन्तु. — Opt.: हन्याम etc. — Part.: घ्नन्, f. घ्नती.

420. Roots in ण्, ष्, ज्, substitute क् before स् (which then becomes ष्), ष् before त् and थ् (which become ट् and ठ्), and ड् before घ् (which becomes ढ्). Thus, द्विष् 'hate' (act. and mid.):

Indicative Act.			Imperfect Act.		
1. द्विष्मि	द्विष्वस्	द्विष्वस्	अद्विषम्	अद्विष्व	अद्विष्व
2. द्वेचि	द्विष्ठस्	द्विष्ठ	अद्वेट्	अद्विष्टम्	अद्विष्ट
3. द्वेष्टि	द्विष्टस्	द्विषन्ति	अद्वेट्	अद्विष्टाम्	अद्विषन्

Imv. Act.: द्वेषाणि, द्विड्ढि, द्वेष्टु; द्वेषाव etc.

421. चक्ष्, 'see' (mid.): Pres. Ind.: चक्षे, चक्षे, चष्टे; चक्ष्वहे, चक्षाथे, चक्षाते; चक्षहे, चक्ष्वहे, चक्षते. — Impf.: अचक्षि, अचक्षास्, अचष्ट; अचक्ष्वहि, अचक्षाथाम्, अचक्षाताम्; अचक्ष्वहि, अचक्ष्वहम्, अचक्षत.

\* Anomalous dissimilation.

422. 1. ईम्, 'rule' (mid.), inserts इ before endings beginning with स् and घ्; thus, 2nd sing. ईशिषे. — 2. वम्, 'wish' (act.), is in weak forms contracted to उम्; thus, 3rd. pl. उशन्ति.

423. मृज्, 'rub', 'clean' (act.), has *vrddhi* in the strong forms, and optionally also in weak forms when the endings begin with a vowel. In the treatment of the root-final this verb follows the roots in ण्. Thus, ind. 3rd sing. मार्षि, du. मृष्टस्, pl. मृजन्ति or मार्जन्ति.

### Vocabulary XXXIX.

#### Verbs:

ईम् (*īṣṭe*) rule, own (*v. gen.*).

चच् (*caṣṭe*)+आ relate; call, name.

+ व्या explain.

द्विष् (*dvēṣṭi*, *dvīṣṭe*) hate.

+ प्र hate extremely.

मृज् (*mārṣṭi*) rub, wipe.

+ अप wipe away, off.

+ प्र wipe off.

राघ् + अप (*aparādhnóti*) do wrong.

वम् (*vāṣṭi*) wish.

1विद् (*vétti*; *véda*) know, consider.

हन् + अभि smite.

+ नि kill.

#### Subst.:

ओष्ठ m., lip.

वय m., decay, destruction.

चक्षुस् n., eye.

जेतृ m., conqueror.

दया f., compassion, pity.

प्रलय m., destruction.

भव m., *n. pr.*, a name of Çiva.

मन्त्र m., sacred text; spell, charm.

याम m., watch (of the night).

वृत्त n., conduct.

व्याकरण n., grammar.

व्यास m., *n. pr.*, a Rishi.

शङ्का f., hesitation.

शर्व m., *n. pr.*, a name of Çiva.

श्रुत n., learning.

सर्ग m., creation.

स्थिति f., condition, existence.

#### Adj.:

वाच्य, f. °आ, blameworthy, culpable.



## Exercise XXXIX.

करोति पापं यो ऽज्ञानान्नात्मनो वेत्ति च चयम् ।

प्रद्वेष्टि साधुवृत्तांश्च स लोकस्त्रैति वाच्यताम् ॥ २७ ॥

पञ्च पञ्चनृते हन्ति दश हन्ति गवानृते ।

शतमश्वानृते हन्ति सहस्रं पुरुषानृते\* ॥ २८ ॥

सर्वं वृत्तान्तं यथावृत्तमाचङ्छद्म ॥ १ ॥ शर्व इति प्राञ्चः शिवमा-  
चक्षते भव इत्युदञ्चः ॥ २ ॥ प्रद्विषतीं भार्या किं मां द्वेचीत्यब्रवोत्प-  
तिः ॥ ३ ॥ पुराणेषु चिमुवनसर्गस्थितिप्रलयाभ्यासो व्याचष्टे । ४ । यो  
ऽस्मान्द्वेष्टि यं च वयं द्विष्मस्ममेभिर्मन्त्रैर्हनाम ॥ ५ ॥ यो ब्रह्मचर्यं चरित्वा  
गुरुणानुज्ञातो यथाविधि स्नाति तं सर्वलोकपूज्यं स्नातकं विदुः ॥ ६ ॥  
अनपराद्धं तवोपकुर्वाणं कथं भोः पापात्नस्त्वं मां हंसि ॥ ७ ॥ अशुचि-  
लिप्तमङ्गं मृदा प्रमृष्टमङ्गिः परिमृडि ॥ ८ ॥ भवो दिवो भव ईष्टे पृ-  
थिव्याः ॥ ९ ॥ गां घयन्तीं परस्मै नाचक्षीत ॥ १० ॥ बद्धमपि पृथ्वीराजं  
निर्दया (§ 374, 6) यवना असिनाघ्नन् ॥ ११ ॥

12. Hear the words of the learned man who explains (*pres. part.*) the-science-of-grammar. 13. Know *that* Rāma (*acc.*) is the son, famous in the-three-worlds, of Daśaratha, and the conqueror of Rāvaṇa, lord-of-Lāṅkā. 14. Having sipped (आ-चम्) water thrice, one wipes the lips twice; according to others, once.\*\* 15. Two warriors smote (अभि-हन्) with arrows the king-of-the-Aṅgas, who *had* murdered their companions. 16. Kill without-hesitation even (अपि) a teacher who approaches (*past. pass. part.*) in order to kill *you*. 17. Why dost thou consider (विद्) me a Çūdra, *though* know-  
ing (ज्ञा *ger.*) my learning-and-conduct? 18. Do not hate the sons-of-Pāṇḍu. 19. The women *whose-sons-were-dead*, having lamented greatly, wiped the tears from their eyes. 20. Thou, O Lord, rulest over bipeds and quadrupeds (*gen.*).

\* Refers to false witness before a court. An untruth where small beasts (sheep, etc.) are concerned, involves the destruction of five ancestors; where cattle are concerned, of ten, etc.

\*\* सकृदित्यन्ये.

## Lesson XL.

424. Verbs. Root-class, cont'd. आस् 'sit' (mid.): Indic. आसे, आसी, आस्ते; आस्वहे etc.; आस्वहे, आहु\*, आसते. Impf. आसि, आस्यास्, आस्त etc. Inv. आसै, आस्व, आस्ताम् etc. Part. आसीन (unique).

425. The root शास्, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem शिष्; thus, indic. sing. शास्ति etc.; du. शिष्वस् etc.; but 3rd pl. शासति. Impf.: अशासम्, अशास्, अशात्\*\*; अशिष्व etc.; but 3rd pl. अशासुस्. Inv. 2nd sing. शाधि; 3rd pl. शासतु.

426. The extremely common root 1अस्, 'be' (act.), loses its vowel in weak forms, except when protected by the augment. The 2nd sing. inv. is एधि; in the 2nd sing. indic. one स् is omitted; in the 2nd and 3rd sing. impf. ई is inserted before the ending. Thus:

Indicative.			Imperfect.		
1. अस्ति	स्वस्	स्वस्	आसम्	आस्व	आस्व
2. असि	स्यस्	स्य	आसीस्	आस्ताम्	आस्त
3. अस्ति	स्वस्	सन्ति	आसीत्	आस्ताम्	आसन्
Imperative.					
1. असाति	असाव	असाम	Opt.: स्याम् etc.; 3rd pl. स्युस्.		
2. एधि	स्तम्	स्त	Part.: सन्त्, f. सती.		
3. अस्तु	स्ताम्	सन्तु			

427. Roots in ह् (except दिह् and दुह्) combine ह् with त्, थ् and ध् into द्, and then lengthen preceding अ, इ, उ; before स्, ह् becomes क्; in 2nd and 3rd sing. impf. act. (where the endings are dropped) the ह् becomes ट्. Thus, लिह् 'lick' (act. and mid.): Impf. act.: अलेहम्, अलेट्, अलेट्; अलिह्, अलोहम्,

\* Or आध्वे. So आहुम् or आध्वम् (inv., impf.).

\*\* See § 414. अशात् is said to be used in 2nd pers. also.

अलीढाम्; अलिह्, अलीढ, अलिहन्. Imv. mid.: लेहै, लिह्व, लीढाम्; लेहावहै, लिहायाम्, लिहाताम्; लेहामहै, लीढम्, लिहताम्.

428. In the two roots दुह्, 'milk' (act. and mid.), and दिह्, 'smear' (act.), the final ह् represents an earlier guttural which reappears in the inflection. Thus, from दुह्:

	Indicative.		Imperfect.		
1. दोह्नि	दुह्मस्	दुह्मस्	अदोहम्	अदुह्	अदुह्
2. धोचि*	दुग्धस्	दुग्ध	अधोक्	अदुग्धम्	अदुग्ध
3. दोग्धि**	दुग्धस्	दुहन्ति	अधोक्	अदुग्धाम्	अदुहन्

Ind. mid.: दुहे, धुचे, दुग्धे; दुहहे etc. Impf. mid.: अदुहि, अदुग्धास्, अदुग्ध; अदुहहि etc.; अदुहहि, अधुग्धम्, अदुहत्. Imv. mid.: दोहि, धुक्त्, दुग्धाम्; दोहावहै etc.; दोहामहै, धुग्धम्, दुहताम्.

429. The roots रुद्, 'weep', स्वप्, 'sleep', अन्, 'breathe', श्वस्, 'breathe' (all act.), insert इ before all endings beginning with a consonant, except स् and त् of 2nd and 3rd sing. impf., where they insert either अ or ई. Thus, रुद्: Pres. indic.: रोदिमि, रोदिषि etc., 3rd pl. रुदन्ति. Impf.: अरोदम्, अरोदस् or ओदस्, ओदत् or ओदीत्; अरुदिव etc.; 3rd pl. अरुदन्. Imv.: रोदानि, रुदिहि, रोदितु etc. Opt.: रुदाम् etc. (या being mode-sign).

### Vocabulary XL.

Verbs:	आस (āste) sit.
अन् (āniti) breathe.	+ उप sit by; wait upon; attend; reverence.
+ प्र (prāṇiti) live.	
अस् (āsti) be.	

\* cf. §§ 244, 249.

\*\* When the final sonant aspirate of a root is followed by त् or थ् of an ending, the whole group is made sonant, and the aspiration of the root-final is not lost, but is transferred to the initial of the ending.

चल् + प्र-वि (*praviclati*) move,  
 stir (tr.).  
 दिह् (*dēgdhi*) smear.  
 दुह् (*dōgdhi, dugdhē*) milk.  
 मील् + नि (*nīmīlati*) shut (the  
 eyes).  
 रुद् (*rōditi*) weep.  
 लिह् (*lēdhi, līdhē*) lick.  
 + अक् lick.

विश् + समा approach.  
 शास् (*çāste*) command, govern.  
 श्वास् (*çvāsiti*) breathe.  
 + आ or समा breathe gently,  
 revive.  
 + वि be confident, trust (*v. gen.*  
*or loc. of pers.*)  
 स्था + उद्\* (*uttiṣṭhati*) arise.

## Subst.:

उपभोग m., enjoyment.  
 केश m., hair.  
 दान n., gift, generosity.  
 बाला f., girl, maiden.  
 मुसल m., n., club, pestle.  
 रुधिर n., blood.  
 सत्त्र n., sacrifice.  
 सवितृ m., n. *pr.*, the sun-god  
 Savitar; the sun.

स्कन्ध m., shoulder.

## Adj.:

धीर, f. °आ, firm, resolute.  
 निपुण, f. °आ, shrewd, skilled.  
 न्याय, f. °आ, right, proper.  
 प्रमत्त, f. °आ, careless.

## Indecl.:

प्रातर् early, in the morning.  
 भृशम् greatly, much.

## Exercise XL.

निन्दन्तु नीतिनिपुणा यदि वा सुवन्तु  
 लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।  
 अथैव वा मरणमस्तु युगान्तरे वा  
 न्यायात्पथः प्रविचलन्ति पदं न धीराः ॥ २९ ॥

स्तेनो मुसलं स्कन्धे कृत्वा मुक्तकेशो राजानमुपेत्य शाधि मामि-  
 तिब्रूयात् ॥ १ ॥ मित्रघ्नो पापेषु न विश्वसिति बुद्धिमान् ॥ २ ॥ महो-  
 दधिमध्ये शेषनागमधिशयानो विष्णुः सुखं स्वपिति ॥ ३ ॥ प्रमत्तैर्द्ध-

\* After उद्, the initial स् of स्था and स्तम्भ is dropped; thus,  
 उत्थातुम् for उत्स्थातुम्.



त्वग्भिर्भूमौ निहितानि हवींषि श्वानाववालीढाम् ॥ ४ ॥ सुखमास्तां  
भवानिति गन्तुमनुज्ञातो ऽपयन्सखा सखायं ब्रूयात् ॥ ५ ॥ सुन्दरि  
समाश्वसिहि समाश्वसिहीति भयनिमीलिताचीर्मुर्वशीं पुरुरवा अत्र-  
वीत् ॥ ६ ॥ गुरुक्रोधभीताः शिष्या रात्रिं वेदानधीयत ॥ ७ ॥ अस्तु  
यशः श्रुतवृत्ते स्तां श्रियः सन्तु न तु भक्तिं विना स्वर्गं प्राप्नुयाः ॥ ८ ॥  
दानोपभोगहीनः पुमाञ्चसन्नपि न जीवति ॥ ९ ॥ दीर्घसत्त्वमुपासते ये  
ब्रह्मचर्यं चरन्ति ॥ १० ॥

11. Long may the great-king govern the earth according to law. 12. *There* was a mighty king, Nala by name (नाम), son of Virasena. 13. The lion, satiated-with-the-blood-of-the-slain-gazelle, licked *his* mouth with *his* tongue. 14. Let the householder say to the guest: "where didst thou sleep during the night"? 15. The cowherd milked the cows twice daily. 16. The boy, beaten by *his* father, wept bitterly (भृशम्). 17. Whose daughter art thou, girl? 18. Know *that* that by which thou livest, and the whole world lives, is the world-spirit. 19. Having arisen in the morning, reverence the sun (सवितृ). 20. If you do not praise Rāma, there will be no salvation for you (*use अस, in pres. opt.*).

## Lesson XLI.

430. Verbs. Reduplicating Class. This class forms the present-stem by prefixing a reduplication to the root.\*

431. The rules governing the reduplication are as follows:

1. The consonant of the reduplicating syllable is in general the first consonant of the root; thus, दा, ददा. But, (a) a non-aspirate is substituted for an aspirate; and (b) a palatal for a guttural

\* Only a small proportion of the roots of this class retain the accent on the root-syllable in the strong forms. In the great majority, the accent is on the reduplication, both in the strong forms and in those weak forms whose endings begin with vowels.

or ह; thus, धा, दधा; खिद्, चिखिद्; ह्री, जिह्री; (c) if the root begin with a sibilant followed by a non-nasal mute, the latter is repeated (with observance of a), not the sibilant; thus, स्था, तस्था.

2. A long vowel is shortened in the reduplicating syllable; and ऋ is replaced by इ; thus, ददा and दधा above; भी, बिभी; भृ, बिभृ.

432. The present-stem gunates the root-vowel in the strong forms; thus, बिभी, strong बिभे; बिभृ, strong बिभर्.

433. The verbs of this class lose the न् from the endings of the 3rd pl. in the active as well as in the middle; and in the 3d pl. impf. act. always take उस्, before which a final radical vowel has *guna*; thus, अबिभरुस्.

434. Root भृ, 'bear, carry'. For 2nd and 3rd sing. impf. act., cf. §§ 122, 414.

#### Indicative.

	Active.			Middle.	
1. बिभर्मि	बिभृवस्	बिभृमस्	बिभे	बिभृवहे	बिभृमहे
2. बिभर्षि	बिभृथस्	बिभृथ	बिभृषे	बिभ्राथे	बिभृषे
3. बिभर्ति	बिभृतस्	बिभ्रति	बिभृते	बिभ्राते	बिभ्रते

#### Imperfect.

1. अबिभरम्	अबिभृव	अबिभृम	अबिभि	अबिभृवहि	०भृमहि
2. अबिभर्	अबिभृतम्	अबिभृत	अबिभृथास्	अबिभ्राथाम्	०भृध्वम्
3. अबिभर्	अबिभृताम्	अबिभरुस्	अबिभृत	अबिभ्राताम्	०भ्रत

#### Imperative.

1. बिभराणि	बिभराव	बिभराम	बिभरै	बिभरावहे	बिभरामहे
2. बिभृहि	बिभृतम्	बिभृत	बिभृष्व	बिभ्राथाम्	बिभृध्वम्
3. बिभर्तु	बिभृताम्	बिभृतु	बिभृताम्	बिभ्राताम्	बिभ्रताम्

Opt. act.: बिभृयाम् etc.; mid.: बिभ्रोय etc.

Part. act.: बिभ्रत् (§ 259), f. बिभ्रतो; mid.: बिभ्राण्.

435. The roots !दा, 'give', and !धा, 'put', lose their radical vowel in the weak forms, leaving the weak stems दद् and दध्.

In the 2nd sing. inv. act. they form देहि and धेहि. The inflection of धा is as follows:\*

## Indicative.

## Active.

## Middle.

1. दधामि	दध्वस्	दध्मस्	दधे	दध्वहि	दध्महि
2. दधासि	धत्स्	धत्	धत्से	दधाथे	धत्से
3. दधाति	धत्तस्	दधति	धत्ते	दधाते	दधते

## Imperfect.

1. अदधाम्	अदध्व	अदध्म	अदधि	अदध्वहि	अदध्महि
2. अदधास्	अधत्तम्	अधत्त	अधत्थास्	अदधाथाम्	अधत्तम्
3. अदधात्	अधत्ताम्	अदधुस्	अधत्त	अदधाताम्	अदधत

## Imperative.

1. दधानि	दधाव	दधाम	दधि	दधावहि	दधामहि
2. धेहि	धत्तम्	धत्त	धत्स्व	दधाथाम्	धत्तम्
3. दधातु	धत्ताम्	दधतु	धत्ताम्	दधाताम्	दधताम्

Opt. act.: दध्याम् etc.; mid.: दधीय etc.

Part. act.: दधत्, f. दधती; mid.: दधान.

436. The root 1दा is inflected in precisely the same way, but with change everywhere of ध् to द्, except where ध् belongs to the ending.

437. The root 1हा, 'quit, abandon' (act.), drops the आ in weak forms where the ending begins with a vowel, and in the opt.; thus, indic. 3rd sing. जहाति, pl. जहति; impf. 3rd. sing. अजहात्, pl. अजहत्; opt. जह्यात्. The 2nd sing. inv. is जहीहि or जहिहि. In the other weak forms before consonant-endings the stem is either जही or जहि; thus, जहीमस् or जहिमस्.

438. 1मा, 'measure' (mid.), and 2हा, 'move, go' (mid.), form

\* In combination with त् or थ् of an ending, the ध् of दध् does not give द्ध, but follows the general rule of aspirate and of surd and sonant combination; and the lost aspiration is thrown back upon the initial of the root.

मिमी and जिही before consonant-endings, मिम and जिह् before vowel-endings; thus, 3rd persons indic. मिमीते, मिमाते, मिमते.

439. ऊ 'pour, sacrifice' (act. and mid.), makes the 2nd sing. inv. ऊडधि; 3rd persons impf. अजुहोत्, अजुऊताम्, अजुहवुस्.

440. 1. भी, 'fear' (act.), may shorten its vowel in weak forms; thus, बिभीमस् or बिभिमस्, बिभीयात् or बिभियात्. — 2. ह्री, 'be ashamed' (act.), changes its weak stem जिह्री to जिह्रिय् before vowel-endings; thus, indic. 3rd persons जिह्रीति, जिह्रीतस्, जिह्रियति.

### Vocabulary XLI.

#### Verbs:

1दा (dādāti, dattē) give.

+ प्र entrust.

1धा (dadhāti, dhattē) put, place.

+ अपि close, shut.

+ आपुन; (mid.) take, receive.

+ वि arrange, ordain.

+ सम् unite, put together; lay on.

1हा (jāhāti) quit, abandon, neglect.

ह्री (jihréti) be ashamed.

#### Subst.:

अभय n., safety; feeling of safety.

असुर m., demon.

आहुति f., oblation.

महिष m., n. pr.

मृग m., gazelle.

वित्त n., possessions, wealth.

शेष m., n., rest, remainder.

स्नातक m., one who has per-

formed the ablution customary at the end of religious pupilage.

#### Adj.:

दैव, f. ०द्, divine.

विशिष्ट, f. ०अ, excellent, remarkable.

#### Adv.:

सायम् at evening.

### Exercise XLI.

यद्दासि विशिष्टेभ्यो यच्चास्नासि दिने दिने ।

तत्ते वित्तमहं मन्ये शेषं कस्यापि रक्षसि ॥ ३० ॥



यश्च काष्ठमयो\* हस्ती यश्च चर्ममयो मृगः ।

यश्च विप्रो ऽनधीयानस्त्रयस्ते नाम विधति ॥ ३१ ॥

यः सर्वभूतेभ्यो ऽभयं दत्त्वा प्रव्रजति तस्माद्यतेर्भूतानि न विभ्यति स च तेभ्यो न विभेति ॥ १ ॥ सायं प्रातर्रह्यचारी प्रत्यहं समिधमग्नावाद-  
ध्यात् ॥ २ ॥ ये द्वे कालं विधत्तस्ते महती ज्योतिषी स्तवीमि ॥ ३ ॥  
नैकं पुचमन्यस्मै दद्यादन्यस्मात्प्रतिगृह्णीयाद्वा ॥ ४ ॥ यस्मान्बहिषासुरात्सर्वे  
ऽपि देवा अविभयुस्तं शिवस्व पत्नी पार्वती न्यहन् ॥ ५ ॥ भिक्षां भव-  
ति (voc. sing. f.) देहीति चत्रियो भिक्षां चरन्ब्रूयात् ॥ ६ ॥ राजा जरसा  
वाक्रान्तं पतिं पत्नी कदापि न जह्यात् ॥ ७ ॥ यत्र भूषणालंकृतां कन्यां  
पिता यज्ञभूम्यामृत्विजे ददाति स दैवो विवाह उच्यते ॥ ८ ॥ शत्रूना-  
यातो (part., acc. pl.) दृष्ट्वा चत्रियाविषू धनुषोः समधत्ताम् ॥ ९ ॥  
प्रायश्चित्तार्थे ऽष्टशतं घृताहुतीनां जुहुधि ॥ १० ॥

11. Let the Adhvaryus pour the sacrificial offerings into the fire. 12. The seers ordain forty sacraments in the law-books (स्मृति). 13. Daçaratha entrusted his sons to Vasiṣṭha as scholars. 14. Meeting a woman in the forest, one should say to her: "Sister, be not afraid". 15. Let a Snātaka carry (wear) a garland, and an umbrella-and-shoes. 16. One who takes (*part.*) roots-fruits-or-grain from a strange-field, is to be punished. 17. Let the two doorkeepers close the door. 18. Do not neglect the teacher's command. 19. The royal-sage, who wore much jewelry, shone (वि-भा) with great-brilliancy, like the sun. 20. The scholars who-have-not-learned-their-lessons are ashamed before their teacher (*acc. or gen.*).

## Lesson XLII.

441. Verbs. Nasal class. All roots of this class end in con-  
sonants. As class-sign they insert a nasal before the final con-

\* With the suffix मय, f. ंइ, are formed adjectives signifying 'made or composed or consisting of'. — In the second line, 'bear the name' merely, i. e. are not in reality such.

sonant, unless one be there already (as in भञ्ज); this nasal is adapted to the consonant, except in the strong forms, where it is expanded to the syllable न [ण], which bears the accent.

442. The combination of the final radical consonants with those of the personal endings is in accordance with the rules already given for the root and reduplicating classes.

443. Thus, युज् 'join'; strong stem युनज्, weak युञ्.

## Indicative.

	Active.			Middle.		
युनज्मि	युञ्जस्	युञ्जस	युञ्जे	युञ्जहि	युञ्जहे	
युनचि	युङ्कथस् *	युङ्कथ	युङ्के	युञ्जाथे	युङ्गध्वे	
युनक्ति	युङ्क्तस्	युञ्जन्ति	युङ्क्ते	युञ्जाते	युञ्जते	

## Imperfect.

अयुनजम्	अयुञ्ज्व	अयुञ्जम्	अयुञ्जि	अयुञ्जहि	अयुञ्जहि	
अयुनक्	अयुङ्क्तम्	अयुङ्क्त	अयुङ्कथास्	अयुञ्जाथाम्	अयुङ्गध्वम्	
अयुनक्तु	अयुङ्क्ताम्	अयुञ्जन्	अयुङ्क्ते	अयुञ्जाताम्	अयुञ्जत	

## Imperative.

युनजानि	युनजाव	युनजाम	युनजे	युनजावहे	युनजामहे	
युङ्गधि	युङ्क्तम्	युङ्क्त	युङ्क्ते	युञ्जाथाम्	युङ्गध्वम्	
युनक्तु	युङ्क्ताम्	युञ्जन्तु	युङ्क्ताम्	युञ्जाताम्	युञ्जताम्	

Opt. act.: युञ्ज्याम् etc.; mid.: युञ्जीथ etc.

Part. act.: युञ्जन्त, f. युञ्जती; mid.: युञ्जान.

444. Root रुध् 'obstruct': strong stem रुणध्, weak रुन्ध्.

## Indicative.

	Active.			Middle.		
रुणध्मि	रुन्ध्वस्	रुन्ध्वस	रुन्ध्वे	रुन्ध्वहि	रुन्ध्वहे	
रुणत्सि	रुन्ध्वस्	रुन्ध्व	रुन्ध्वे	रुन्धाथे	रुन्ध्वे	
रुणद्धि	रुन्ध्वस्	रुन्ध्वन्ति	रुन्ध्वे	रुन्धाते	रुन्ध्वते	

\* Instead of युङ्कथस्, युङ्गध्वे, and the like, it is allowed (and more usual) to write युङ्कथस्, युङ्गध्वे etc.; also रुन्ध्वस्, रुन्ध्वे etc., instead of रुन्ध्वस् etc.; in each case omitting the consonant immediately following the nasal.

## Imperative.

रुणधानि रुणधाव रुणधाम रुणधी रुणधावहे रुणधामहे  
 रुन्धि रुन्धम् रुन्ध रुन्धस्व रुन्धाथाम रुन्धम्  
 रुण्डु रुन्धाम रुन्धन्तु रुन्धाम रुन्धाताम् रुन्धताम्

Imperf. act.: अरुणधम्, अरुणत्, अरुणत्; अरुन्ध्व etc.; mid.: अरुन्धि etc. — Opt. act.: रुन्ध्याम् etc.; mid.; रुन्धीय etc. — Part. act.: रुन्धन्त, f. रुन्धती; mid.: रुन्धान.

445. Roots पिष्, 'grind, crush' (act.); and हिंस, 'injure, destroy' (act.):

## Imperfect.

अपिनषम् अपिंष्व अपिंष्म अहिनसम् अहिंस अहिंस  
 अपिनट् अपिंष्टम् अपिंष्ट अहिनस् अहिंस्म अहिंस्त  
 अपिनट् अपिंष्टाम् अपिंषन् अहिनस् or णत् अहिंस्म अहिंसन्

Ind. 2nd persons: पिनचि, पिंष्टस्, पिंष्ट; — हिनस्ति, हिंस्सि, हिंस्व. Inv. 2nd persons: पिण्ड्ढि, पिंष्टम्, पिंष्ट; — हिन्धि, हिंस्म, हिंस्त.

446. तुह, 'crush' (act.), combines तृणह् with ति and तु into तृणेढि and तृणेढु.

## Vocabulary XLII.

Verbs:	
इध् ( <i>inddhē</i> ) kindle, light.	युज् ( <i>yunākti, yuñkte</i> ) join; yoke, harness.
चिद् ( <i>chindti, chinddhē</i> ) cut, cut off.	+ नि appoint, establish.
+ आ take away, remove.	रुध् ( <i>ruñddhi, runddhē</i> ) obstruct, check; besiege.
+ उद् exterminate.	शिष् ( <i>śindsti</i> ) leave, leave remaining.
जागरय (caus. stem) awaken.	+ वि set apart, distinguish.
पिष् ( <i>pinḍsti</i> ) grind, crush.	हन् + सम् unite.
भञ्ज् ( <i>bhanākti</i> ) break, destroy.	हिंस ( <i>hindsti</i> ) injure, destroy.
भिद् ( <i>bhindti, bhinddhē</i> ) split.	
भुज् ( <i>bhunākti, bhuñkte</i> ) eat, enjoy.	

## Subst.:

अवस्था f., condition, state.

उषस् f., dawn; also personified,

Uṣas, the Dawn.

काष्ठक m., thorn; enemy.

यास m., bite, mouthful.

तण्डुल m., rice.

पातक n., crime.

पौत्र m., grandson.

बन्धु m., relative.

लेखन n., writing, copying.

हिमवन्त् m., the Himālaya Mts.

## Adj.:

उच्चित high.

चात्र suitable for Kṣatriyas.

गृह्य domestic.

प्रतिकूल, f. °आ, unfavorable.

शुभ, f. आ, splendid, beautiful,  
excellent.

## Exercise XLII.

यद्धायति यत्कुरुते धृतिं वध्नाति यत्र च ।

तदवाप्नोत्ययत्नेन यो\* हिनस्ति न किञ्चन ॥ ३२ ॥

यस्यां यस्यामवस्थायां यत्करोति शुभाशुभम् ।

तस्यां तस्यामवस्थायां तत्फलं समुपाश्रुते ॥ ३३ ॥

दूत एव हि संघत्ते भिनत्येव च संहतान् ।

दूतस्तत्कुरुते कर्म येन भिद्यन्ते वा न वा ॥ ३४ ॥

ये गा हिंसन्ति तेषां\*\* गरीयः प्रायश्चित्तं विदधति तस्मान्नां मा  
हिन्धि ॥ १ ॥ जीवत्युचपौत्रो वर्षशतं निष्कण्टकं राज्यं भुङ्क्षेति कवयो  
महाराजमस्तुवन् ॥ २ ॥ यथा वातो बलेन वृक्षान्भनत्येवं त्वं मे द्विषो  
भङ्गिधि ॥ ३ ॥ रणे शत्रुभिर्युध्यमानः शूरः काञ्चिदिषुभिरभिनत्किषां  
चिन्मूर्धहस्तपादादिकमसिनाच्छिनत् ॥ ४ ॥ प्रातरश्विनावुषसा स्वसा  
सह भूतानि जागरयितुं त्रिचक्रे रथे ऽश्वौ युङ्क्त इत्यनु श्रूयते ॥ ५ ॥ यो  
भूमिदानमाच्छिन्वाद् आच्छिद्यमानं वानुमोदते स पञ्चभिर्महापा-  
तकैः संयुक्तः स्यात् ॥ ६ ॥ अहो प्रतिकूलो विधिर्विशिनष्टि मनोरुजं  
मे ॥ ७ ॥ यत्र पित्रादीनां बन्धूनां शिरांसि भिन्दन्तो रुदन्ती कन्यां  
बलाद्भरन्ति तं चात्रं विवाहमृषयो विदुः ॥ १० ॥

11. After Jayasiṅha had long besieged Girinagara, he destroyed

\* The antecedent of this relative is the subject of अवाप्नोति.

\*\* Translate as though dative.



(भङ्ग) it at last. 12. An ascetic shall eat only 240 mouthfuls in a month (*loc.*). 13. "Kindle the fire; cut branches for firewood (समिधर्धम्); milk the cows; grind grain": thus said one priest to another *early* in the morning. 14. The teacher entrusted (नि-युज्) the scholars with the copying of the books (*cpd., dat.*). 15. The mountain-range Himavant checks the course of the clouds with its exceedingly-high peaks. 16. The doers-of-right (°कृत्) are happy in Heaven, enjoying the fruits-of-their-works. 17. A king who has conquered a foreign realm must not exterminate the royal-family. 18. Aryans must kindle the domestic-fire at the time-of-the-wedding. 19. Women pounded the rice with pestles.

## Lesson XLIII.

447. **Verbs. Perfect-System.** In the later language the perfect-system comprises only an indicative mode and a participle, each both active and middle. Its formation is essentially alike in all verbs; its characteristics are: 1. reduplication; 2. distinction of strong and weak forms; 3. endings in some respects peculiar; 4. the frequent use of the union-vowel *i*.

448. **Reduplication.** 1. Initial consonants are reduplicated according to the rules given in Less. XLI for the reduplicated present-stem.

2. Medial and final vowels, short and long, are represented by the corresponding short vowel, diphthongs by their second element; but अ (or अर्) is represented always by अ, never by इ as in the reduplicated present-stem. Thus, क्रम्, चक्रम्; स्था, तस्था; सिच्, सिषिच्; सेव्, सिषेव्; गा, जगा; कृ, चकृ.

3. Initial अ, followed by a single consonant, becomes आ (through अ-अ); thus, अद्, आद्.

4. Initial इ and उ follow the same analogy; but in the strong

forms, where the root-vowel is gunated, the reduplicating vowel is protected from combination by the insertion of य् or व्; thus, इष्, strong perfect-stem इयेष् (*i-y-es*) weak ईष् (i. e. *i-is*); उच्, strong उवोच् (*u-v-oc*), weak ऊच् (*u-uc*).

5. Roots beginning with vowels long by nature or position do not in general make the ordinary perfect-system, but use instead a periphrastic formation (see below). But आप् is an exception, making the constant perfect-stem आप्; and a few roots with initial अ or ऋ show the anomalous reduplication आन् in the perfect.\*

449. Strong and weak forms. In the three persons sing. act. the root-syllable is accented, and exhibits usually a stronger form. As regards the strengthening:

1. In roots with medial vowels long by nature or position, and in those with initial अ, the difference of strong and weak forms does not appear, except in accented texts.

2. Medial and initial vowels are gunated, if possible, in the strong forms; thus, भिद्, w. विभिद्, s. विभिद्; इष्, w. ईष्, s. इयेष्; उच्, w. ऊच्, s. उवोच् (§ 448, 4).

3. Medial अ before a single final consonant is vriddhied in the 3rd pers., and optionally in the 1st; thus, from पच्, in 1st sing. either पपच् or पपाच्, in 2nd पपच्, in 3rd पपाच्.

4. A final vowel takes either *guna* or *vrddhi* in the 1st person, *guna* in the 2nd, *vrddhi* in the 3rd; thus, from जी, in 1st निने or निने, 2nd निने, 3rd निने.

450. The root भू makes, irregularly, the perfect-stem बभू, and adds व् before a vowel-ending.

451. Some roots, instead of strengthening the vowel in the

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\* The grammarians prescribe (doubtless falsely) this reduplication for all verbs beginning with अ or ऋ followed by more than one consonant.

strong forms, weaken it in the weak forms; some few even do both. See below.

**452. Personal Endings.** The perfect-endings are these:

	Active.				Middle.		
1.	<i>a</i>	<i>vá</i>	<i>má</i>	<i>é</i>	<i>váhe</i>	<i>máhe</i>	
2.	<i>tha</i>	<i>áthus</i>	<i>á</i>	<i>sé</i>	<i>áthe</i>	<i>dhvé</i>	
3.	<i>a</i>	<i>átus</i>	<i>ús</i>	<i>é</i>	<i>áte</i>	<i>ré</i>	

But roots ending in *ā* take *āu* in 1st and 3rd sing. act.; thus, स्था, तस्थौ.

**453. Union-vowel.** The endings beginning with consonants are in classical Sanskrit usually joined to the base by the union-vowel इ. The most important rules for the use of इ are as follows:

1. The रे of 3rd pl. mid. always has इ before it.

2. The other endings beginning with consonants, except य, take it in nearly all verbs. But it is rejected throughout (except from रे) by eight verbs: viz. 1 कृ 'make', भृ 'bear', गृ 'go', 2 वृ 'choose', हृ 'run', श्रु 'hear', सु 'praise', सु 'flow'.

3. For its use or omission in 2nd sing. act. the rules are too complicated to be given here.

**454.** With the union-vowel इ a final radical इ or ई is not combined into ई, but becomes य् or (if more than one consonant precede) इय्; thus, from नी, निन्यिव *ni-ny-i-va*.

#### Examples of inflection. A. Roots in final vowels.

**455. I. Roots in इ or ई.** The ए and ऐ of gunated and vrid-dhied vowels become अय् and आय् before the vowel beginning an ending. See also § 454.

Thus, 1. नी: Act.: Sing. 1. निनय or निनाय, 2. निनयिथ or निनेथ, 3. निनाय; du. 1. निन्यिव, 2. निन्यथुस्, 3. निन्यतुस्; pl. 1. निन्यिम, 2. निन्य, 3. निन्युस्. — Mid.: Sing. 1. निन्ये, 2. निन्यिषे, 3. निन्ये;

du. 1. निन्द्यहै, 2. निन्द्याथे, 3. निन्द्याते; pl. 1. निन्द्यमहे, 2. निन्द्यध्वे, 3. निन्द्यिरे.

2. क्री: Act.: Sing. 1. चिक्रय or चिक्राय, 2. चिक्रयिथ or चिक्रेथ, 3. चिक्राय; du. 1. चिक्रयिव, 2. चिक्रययुस्, 3. ०यतुस्; pl. 1. चिक्रयिम, 2. चिक्रिय, 3. चिक्रियुस्.

456. II. Roots in उ or ऊ follow the model of the last-mentioned. Thus, सु: Act.: Sing. 1. तुष्टव or तुष्टाव, 2. तुष्टोथ (not तुष्टविथ — see § 453, 2), 3. तुष्टाव; du. 1. तुष्टव, 2. तुष्टवयुस्, 3. तुष्टवतुस्. — लू: Act.: du. लूलुविव etc.

457. भू is irregular in the perfect. (Cf. § 450):

Active.

Middle.

1. बभूव	बभूविव	बभूविम	बभूवे	बभूविवहे	बभूविमहे
2. बभूविथ	बभूवयुस्	बभूव	बभूविषे	बभूवाथे	बभूविध्वे
3. बभूव	बभूवतुस्	बभूवुस्	बभूवे	बभूवाते	बभूविरे

458. III. Roots in ऋ. 1. 1कृ (see § 453, 2):

1. चकर, चकार	चकृव	चकृम	चक्रे	चकृवहे	चकृमहे
2. चकर्थ	चक्रयुस्	चक्र	चकृषे	चक्राथे	चकृध्वे
3. चकार	चक्रतुस्	चक्रुस्	चक्रे	चक्राते	चक्रिरे

So also भृ, सृ, 2वृ 'choose'. 2. The other roots in ऋ make the first persons thus: from धृ, दधर or दधार, दधिव, दधिम; दधे, दधिवहे, दधिमहे.

459. If the final ऋ be preceded by more than one consonant, the formation is as follows: स्मृ, 1. सस्मर or सस्मार, 2. सस्मर्थ, 3. सस्मार; du. सस्मरिव, सस्मरयुस्, etc. — the ऋ being gunated.

460. IV. Roots in आ (including those written by the natives with ए or ऐ or ओ). These take औ in 1st and 3rd sing. act.; and the आ is lost before vowel-endings and इ. 1. 1धा:

1. दधौ	दधिव	दधिम	दधे	दधिवहे	दधिमहे
2. दधाथ, दधिथ	दधयुस्	दध	दधिषे	दधाथे	दधिध्वे
3. दधौ	दधतुस्	दधुस्	दधे	दधाते	दधिरे

2. प्या, ह्या, and similar roots, make their weak forms from the



simpler root-forms पी, हृ etc.; and ह्रा makes its strong forms also from हृ; thus, जुहव or जहाव etc.

### B. Roots in final consonants.

461. I. With medial vowel capable of *guna*.

1. भिद् : Act: Sing. 1. बिभेद्, 2. बिभेद्विथ, 3. बिभेद; du. बिभिद्वि etc.; pl. बिभिदिम etc. Mid.: बिभिदे etc. 2. So from तुद् : तुतोद् etc.; 3. from दृष् : 1. ददर्श, 2. ददर्श्विथ or दद्रष्ट, 3. ददर्श; du. ददृश्वि etc.

462. II. With initial vowel capable of *guna*.

1. इष् : Sing. 1. इषेष्, 2. इषेष्विथ, 3. इषेष्; du. 1. ईषिवि, 2. ईषयुस्, 3. ईषतुस्; pl. 1. ईषिम, 2. ईष, 3. ईषुस्. 2. उच् : उवोच् etc. 3. The root इ, 'go', also follows this rule, forming इयाच् etc., 3rd. pl. ईयुस्. 4. ऋच् makes (see § 448, 5) आनर्च, आनर्चिथ etc.

463. III. With initial अ.

अस्, आस् etc.; अद्, आद् etc. But अष् (originally अंष्) makes आनंश् etc. (§ 448, 5).

464. IV. With medial अ.

1. क्रम् : Act.: sing. 1. चक्रम or चक्राम, 2. चक्रमिथ, 3. चक्राम; du. चक्रमिव etc. Mid.: चक्रमे etc.

Thus all such roots beginning with more than one consonant, or with an aspirate, a guttural mute, or हृ.

465. 2. Roots in general having medial अ before a single final consonant, and beginning also with a single consonant which is repeated unchanged in the reduplication — i. e. not an aspirate, a guttural, or हृ — contract with the reduplication into one syllable, with ए as its vowel, in the weak forms; and this is allowed also in 2nd sing. act. when the union-vowel इ is taken.\* Thus, पच्, s. पपच् and पपाच्, w. पेच्:

\* Several roots not having the form here defined are said to undergo the same contraction, most of them optionally.

पपच, पपाच	पेचिव	पेचिम	पेचे	पेचिवहे	पेचिमहे
पपकथ, पेचिथ	पेचथुस्	पेच	पेचिषे	पेचाथे	पेचिध्वे
पपाच	पेचतुस्	पेचुस्	पेचे	पेचाति	पेचिरे

466. 3. Certain roots beginning with व *va* (also one with य *ya*) and ending in one consonant, reduplicate with the syllable उ (the one root just mentioned, with इ), and abbreviate the व (य) of the root to उ (इ) in weak forms. They are treated like roots with initial उ (इ: § 463) but retain the full root form in the strong persons. These roots are वच्, वद्, वप्, वष्, वस् 'dwell', and वह्; also यच्. Thus, वच्: Act. sing. 1. उवच or उवाच, 2. उवकथ or उवचिथ, 3. उवाच; du. ऊचिव (*u-uc-i-va*) etc. Mid. ऊचे etc. — यच्: Act. sing. 1. इयज or इयाज, 2. इयष्ठ or इयजिथ, 3. इयाज; du. ईजिव etc. Mid. ईजे etc.

467. 4. Several roots which have medial अ between single consonants, but cannot follow the rule of § 465, drop out the अ from the weak forms. These roots are, in the classical language, खन्, गम्, घस्, हन्; and also जन्, which might be expected to follow § 465. They form the weak stems चख्, जग्म्, जच्, जघ्; and जङ्. Thus, चखन् or चखान etc., चखिव etc. हन् makes its strong stem जघन् and जघान्.

468. 5. The roots व्यध्, स्वप्, and one or two others, reduplicate from the semivowel, and contract य and व to इ and उ in weak forms. Thus, strong सुष्वप् or सुष्वाप्, weak सुषुप्.

469. 1. The root अह्, 'speak', is found only in this tense, and only in the following forms: sing. 2. आत्य, 3. आह; du. 2. आहथुस्, 3. आहतुस्; pl. 3. आहुस्. These forms have only the value of the present. — 2. The root विद्, 'know', makes a perfect without reduplication, but otherwise regular, which has only present-value; see § 417. 2विद्, 'find', forms the regular विवेद्.

470. The roots चि, चित्, जि, and हि, form as perfect-stems चिकि, चिकित्, जिगि, and जिघि.

471. Perfect participle. 1. Active. The ending of the pf. part. active is वांस (mid. वत्, w. उष्), which is added to the weak perfect-stem.\* When this is monosyllabic the union-vowel इ is inserted (but not in the weakest cases, before उष्). Thus, a. from इष्, strong stem of part. ईषिवांस, mid. ईषिवत्, w. ईषुष्; from पच्, पेचिवांस, पेचिवत्, पेचुष्; from वच्, ऊचिवांस, ऊचिवत्, ऊचुष्; from दा, ददिवांस, ददिवत्, ददुष्. But, from नी, निनीवांस, निनीवत्, निन्युष्; from खु, तुष्टुवांस, तुष्टुवत्, तुष्टुवुष्; from भिद्, बिभिद्वांस, बिभिद्वत्, बिभिदुष्. — b. The root गम् makes as its strong stem of pf. part. जग्मिवांस or जगन्वांस, mid. जग्मिवत् or जगन्वत्, weakest only जग्मुष्. Similarly, from हन्, जह्मिवांस or जघन्वांस, जह्मिवत् or जघन्वत्, जघ्मुष्. — c. 1विद्, 'know', makes विद्वांस etc.; 2विद्, 'find', विविद्वांस etc.

2. Middle. The pf. part. middle is made with the suffix आन, which is added to the weak stem as this appears in the middle voice; thus, बुध्, बुबुधान; धा, दधान; कृ, चक्राण; नी, निन्यान; तन्, तेनान.

### Periphrastic Perfect.

472. Most roots beginning with a vowel long by nature or position adopt a periphrastic formation in the perfect tense; the same is also taken by the secondary conjugations, and optionally by a few primary roots not falling in the above category. It is made as follows:

473. To the accusative of a derivative noun-stem in आ, made from the present-stem which is the general basis of each conjugation, are added, for the active, the perfect active forms of कृ or अस् (or, very rarely, of भू); for the middle, only the perfect middle forms

\* Mechanically, the weakest participle-stem is identical with the 3rd pl. act. (of course, ष् instead of स्).

of कृ. Thus, from चोरायति pf. चोरयामास or चोरयांचकार;  
from ईच्, ईचांचक्रे.

474. Force of the Perfect. In classical Sanskrit the perfect coincides in meaning with the imperfect, as a tense of narration, but is less often met with.

## Lesson XLIV.

475. Verbs. Future-System (and Conditional). The verb has two futures: I. The simple, or *s*-future, which is by far the older, and much more common, than the other; and II. the periphrastic future.

476. I. Simple Future. This tense contains an indicative mode and a participle, active and middle. It may be made from all verbs. The tense-sign is the syllable **स्य**, added to the root either directly, or by the union-vowel **इ** (in the latter case becoming **इष्य**). The root has the *guna*-strengthening when possible; and some roots with medial **च्** *gunate* with **र** instead of **च्**. The inflection is precisely like that of the present indicative of a verb of the *a*-conjugation; thus, from भू भविष्यति, °ते.

477. When **इ** is not taken, final radical consonants suffer the same changes before **स्य** as before **स्** in the inflection of the root-class or reduplicating or nasal class. Thus, from दुह्, दूष्यति; मुच्, मूष्यति; भिद्, भेत्स्यति; रुध्, रूढ्यति; नम्, नंस्यति; लिह्, लेष्यति; द्विष्, द्वेष्यति; दृम्, द्रूढ्यति. The root वस् 'dwell', makes वत्स्यति.

478. 1. Most roots ending in vowels reject **इ**; thus, दा, दास्यति; गा, गास्यति; जि, जेष्यति; शु, श्रोष्यति. 2. But all roots in **च्** take **इ**; thus, कृ, करिष्यति; तृ, तरिष्यति; and also the roots शी (शयिष्यति) and भू (भविष्यति). 3. ग्रह् makes ग्रहीष्यति.



479. In general, the verbs which take इ in the infinitive and periphrastic future (see below), take it also in this tense. But the accordance is far from complete; and these parts should be learned, as a matter of usage, for any given verb.

480. Stems of causative inflection, and denominatives in अच्य, make their future-stems in अचिष्य; thus, चुर, चोरचिष्यति.

481. Participle. The participles, act. and mid., are made from the future-stem precisely as from the present-stem; thus, दा, दा-  
स्यन्त् (f. °स्यती), दास्यमान; कृ, करिष्यन्त्, करिष्यमान. Cf. §§ 260, 262.

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482. Conditional. A tense called the conditional (indic. only) is made from the stem of the simple future precisely as the imperfect is made from the present-stem, and similarly inflected. Thus, अदास्यम्, अकरिष्यम्; अदास्ये, अकरिष्ये. It is of extremely rare occurrence.

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483. II. Periphrastic Future. This tense, which is allowed to be made from all verbs, contains a single indicative tense, active.\* It is formed by the *nomen agentis* in तृ, having the value of a future active participle, to the nom. sing. of which (ता) are added, in the 1st and 2nd persons of all numbers, the corresponding inflected forms of the pres. of अस् 'be'. In the 3rd persons the *nomen agentis* is used alone, in the proper number, without the auxiliary.

484. The root has in most cases the same form before the suffix तृ which it takes before the तुम् of the infinitive. Thus, गातृ; जि, जेतृ; सु, स्येतृ; भू, भवितृ; कृ, कर्तृ; कथय, कथयितृ.

485. The inflection is then as follows:

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\* The Hindus also prescribe a middle formation; it has, however, practically no existence.

1. कर्तास्मि	कर्तास्वस्	कर्तास्मस्
2. कर्तासि	कर्तास्वस्	कर्तास्व
3. कर्ता	कर्तारौ	कर्तारस्

### Aorist-System.

486. The aorist comprises three quite distinct formations, each with certain sub-varieties; but all are bound together into one complex system by certain correspondences of form and meaning. In classical Sanskrit aorists are comparatively rare. Their value is quite that of impf. or pf. as tenses of narration. But they are used also (though not nearly so often as the prohibitive opt.) with the particle **मा**, in prohibitions, the augment being then omitted; thus, **मा दाः** 'do not give'; **मा भैषीः** 'do not fear'. With this exception the aorist always has the augment in classical Sanskrit. The tense comprises, in the later language, only an indicative mode.\* The main varieties of aorist are three: I. Simple Aorist; II. Reduplicated Aorist; III. Sibilant Aorist.

487. I. Simple aorist. (1) Root aorist. This aorist is precisely like an imperfect of the root-class. It is limited to the active voice of a few roots in **आ**, and of **भू**. E. g.

	1दा			भू	
1. अदाम्	अदाव	अदाम	अभूवम्	अभूव	अभूम्
2. अदास्	अदातम्	अदात	अभूस्	अभूतम्	अभूत
3. अदात्	अदाताम्	अदुस्	अभूत्	अभूताम्	अभूवन्

Like **दाः धाः**, **अधात्**; **स्थाः**, **अस्थात्**; **पाः**, **अपात्**; **गा** 'go', **अगात्**.

488. (2) The *a*-aorist. This is like an imperfect of the *a*-class, active and middle. Thus, from **सिच्**, 1st persons **असिचम्**, **असिचाम्**, **असिचाम**; **असिचे**, **असिचावहि**, **असिचामहि**. In general the root

\* The precativ is strictly a peculiar aor. optative; but it is so rare that its formation need not be explained here.

assumes a weak form; but three or four roots in final ऋ take *guna*. Thus, आप्, आपत्; गम्, अगमत्; क्षम्, अक्षमत्; मुच्, अमुचत्; सद्, असदत्; शक्, अशकत्; संस्, अस्रसत्. — Irregular: ख्या, अख्यत्; ह्रा, अह्रत्; स्वा, अस्वत्; शास्, अशिषत्; 2अस् 'throw', आस्थत् (anomalous). वच् makes अवोचत्, and पत्, अपप्तत्, which, with one or two others, were doubtless originally reduplicated aorists.

489. II. Reduplicated Aorist (3). This aorist differs from all others in that it has come to be attached nearly always to the derivative (caus., etc.) conjugation in अय, as its aorist. The connection is not formal, as the aorist is not made from the stem in अय, but from the root. Its characteristic is a reduplication, of quite peculiar character.

490. The reduplicated aorist is very unusual in classical Sanskrit, and it will be sufficient for the present to give an example or two of its formation. Thus, जन् makes अजीजनत्; सृष्, अपिसृशत्; ख्या, अतिष्ठिपत्. The inflection is the usual one of imperfects of the *a*-conjugation.

491. III. Sibilant Aorist, of four varieties. (4) The *s*-aorist. The tense-stem is made by adding स् to the augmented root, which usually has its vowel strengthened. E. g. नी: Act.: sing. 1. अनैषम्, 2. अनैषीस्, 3. अनैषीत्; du. 1. अनैष्व, 2. अनैष्टम्, 3. अनैष्टाम्; pl. 1. अनैष्म, 2. अनैष्ट, 3. अनैषुस्. Mid.: sing. 1. अनैषि, 2. अनैष्टास्, 3. अनैष्ट; du. 1. अनैष्वहि, 2. अनैषायाम्, 3. अनैषाताम्; pl. 1. अनैष्महि, 2. अनैष्टुम्, 3. अनैषत. — लम् (mid.only): sing. 1. अलप्सि, 2. अलव्यास्, 3. अलव्य etc.

492. (5) The *is*-aorist. The tense-stem is made by adding स् by means of an inserted इ. The root is generally strengthened. E. g. पू 'purify': Act.: sing. 1. अपाविषम्, 2. अपावीस्, 3. अपावीत्; du. 1. अपाविष्व, 2. अपाविष्टम्, 3. ऽष्टाम्; pl. 1. ऽविष्म, 2. ऽविष्ट, 3. विषुस्. — Mid, sing. 1. अपाविषि, 2. अपाविष्टास्, 3. अ-

पाविष्ट; du. 1. °विष्वहि, 2. °विषायाम्, 3. °ताम्; pl. 1. °विष्वहि, 2. °विह्वम्, 3. °विषत. — This is the only aorist of which forms are made in the secondary and denominative conjugations (but for causatives and denominatives in अच, cf. § 489).

493. (6) The *si*-aorist is active only, the corresponding middle being of the *s*-form. An example will suffice here. या: sing. 1. अयासिषम् etc., quite like the inflection of the *i*-aorist.

494. (7) The *sa*-aorist. दिष्: Act. sing. 1. अदिक्षम्, 2. °क्षस्, 3. °क्षत्; and so on, like an impf. of the *a*-conjugation. But in the mid. the grammarians prescribe the 1st. sing. अदिक्षि, and 2nd and 3rd du. अदिक्षायाम् and °ताम्.

495. Aorist Passive. Generally the middle forms of aorists 4, 5, or 7, are used also for the passive. Roots which do not ordinarily take aorists of these forms, may make them like 4 or 5 especially for the passive.

496. But a 3rd pers. sing., of peculiar formation, has become a recognized part of the passive conjugation. It is formed by adding इ to the root, which takes also the augment, and is usually strengthened, in some cases by *guṇa*, in others by *vrddhi*. After final आ is added य्. Thus, नी, अनायि; शु, अश्रावि; कृ, अकारि; वच्, अवाचि; — but दम्, अदमि; दृष्, अदर्शि; दा, अदायि.

## Lesson XLV.

### Derivative or Secondary Conjugations.

497. Secondary conjugations are those in which a whole system of forms, more or less complete, is made from a derivative conjugation-stem, this whole system being usually connected with a certain definite modification of the original radical sense. These conjugations are: I. Passive. II. Intensive. III. Desiderative. IV. Causative. V. Denominative.



498. I. Passive. The present-system of the passive has been described; as also the peculiar 3rd pers. sing. used as aor. pass., the past pass. participle in त or न्, and the fut. pass. participles or gerundives. In all other parts of the verb middle forms are used, if necessary, with passive meaning.

499. II. Intensive. The intensive conjugation signifies the intensification or the repetition of the action expressed by the primary conjugation of a root. Forms outside the present-system are too rare to need notice here; indeed, even within that system they are by no means common in the later language. Intensives fall into two classes.

500. 1. The verbs of the first class (only act.) form their intensive-stem by reduplication, and the reduplicating syllable is strengthened. *a.* Radical अ and च् are reduplicated with आ, इ and ई with ए, उ and ऊ with ओ; thus, वावद्, दाधृ, नेनी, शोशुच्. *b.* Sometimes the reduplicating syllable has a final consonant, taken from the end of the root; thus, चर्चर्, मर्मृज्. *c.* Sometimes the reduplication is dissyllabic, an *i*-vowel being inserted after the final consonant of the reduplicating syllable; thus, वरीवृत्. — The model of inflection is the present-system of the reduplicating-class, but deviations are not rare; in particular, an ई is sometimes inserted between stem and ending.

501. 2. From the intensive-stem as just described may be formed another, formally identical with a passive-stem, by the suffix च्. It takes middle inflection, but has no passive value, being used precisely as is the intensive just mentioned. Thus, मृज्, मर्मृज्यते.

502. A few intensives, having lost their value as such, come to be used as presents, and are treated by the native grammarians as simple roots. Thus जागृ, really intensive of गृ 'wake', is assigned to the root-class: pres. जागर्मि etc., du. जागृवस् etc.; impf. 1. अजागरम्, 2. अजागर्, 3. अजागर्; du. अजागृव etc. So

also दरिद्रा, intens. of द्रा 'run', used as a present with the sense 'be poor'. निज् 'wash', and some others, use the intensive present-system in the same way, and are assigned to the reduplicating class; thus, 3rd sing. नेनेत्ति, 3rd pl. नेनिजति.

Intensive forms outside the present-system are very rare.

503. III. Desiderative. By this conjugation is denoted a desire for the action or condition denoted by the simple root; thus, पिबामि 'I drink', desid. पिपासामि 'I wish to drink'.

504. To form the desiderative-stem the root is reduplicated, and adds स, sometimes इष. The consonant of the reduplication is determined by the usual rules; the vowel of reduplication is इ if the root has an *a*-vowel, an *i*-vowel, or ऋ, and उ if the root has an *u*-vowel. Thus, या, चियासति; नी, निनीषति; भू, बुभूषति; कृ, चिकीर्षति; भिद्, बिभित्सति; तिज्, तितित्ते.

505. A number of roots form an abbreviated desiderative-stem; thus, आप्, ईप्सति; दा, दित्सति.

506. The conjugation in the present-system is like that of other *a*-stems. Outside of that desiderative forms are quite infrequent. The perfect is the periphrastic. The aorist is of the *iṣ*-form; thus, ईप्स, ऐप्सित्; अतितित्तिष्ठ. The futures are made with the auxiliary vowel इ; thus, ईप्सिष्यति, ईप्सितास्मि. The verbal nouns are made with इ in all forms where that vowel is ever taken. A passive may be made; thus, ईप्स्यते 'it is desired to be obtained'; part. ईप्सित.

507. IV. Causative. 1. The present-system of the causative has been treated of already. 2. The perfect is the periphrastic, the derivative noun in चा being formed from the causative-stem; thus, धारयां चकार. 3. The aorist is the reduplicated, made in general directly from the root, and formally unconnected with the causative-stem; thus, घृ, अदीधरम्, अब्रूवम्. In a few instances, where the root has assumed a peculiar form before the causative-sign, the reduplicated aorist is made from this form, not from the

simple root; thus, स्था, स्थापयति, अतिष्ठिपत्. 4. Both futures are made from the causative-stem, the auxiliary इ replacing the final अ; thus, धारयिष्यति, धारयितास्त्रि. 5. The verbal nouns and adjectives are in part formed from the causative-stem in the same manner as the futures, in part from the causatively strengthened root-form; thus, pass. part. आचित; fut. pass. part. (gerundive) तर्पयितव्य, स्थाप्य; inf. जोषयितुम्; gerund सादयित्वा, °स्थाप्य, °गमय (§ 310).

508. Causative passive and desiderative. These may be made from the causative-stem as follows. 1. The passive-stem is formed by adding the usual passive sign च् to the causatively strengthened root, the syllables अय being omitted; thus, धार्यते. 2. The desiderative-stem is made by reduplication and addition of the syllables इष, of which the इ replaces the final अ of the causative-stem; thus, दिधारयिषति, विभावयिषति. This is a rare formation.

509. V. Denominative. A denominative conjugation is one that has as basis a noun-stem. In general, the base is made from the noun-stem by means of the conjugation-sign च्, which has the accent. Intermediate between the denominative and causative conjugations stands a class of verbs plainly denominative in origin but having the causative accent. Thus, from मन्त्र, मन्त्रयते *mantráyate*; from कीर्ति, कीर्तयति *kīrtáyati*. See § 76.

510. The denominative meaning is of the greatest variety; e. g. 'be like', 'act as', 'regard or treat as', 'make into', 'desire, crave' — that which is signified by the noun-stem. Examples: from तपस् 'penance, asceticism', तपस्यति 'practise asceticism'; from नमस्, नमस्यति 'honor'; कृष्णायते 'blacken'; अश्वायति 'seek horses'; गोपायति 'play the herdsman, protect'; वसूयति 'desire wealth'; भिषज्यति 'play the physician, cure'; पुत्रकाम्यति 'desire a son', from the poss. cpd. पुत्रकाम 'desiring a son'.

## Glossary to the Exercises.

For the alphabetic order of Sanskrit words see p. xii.

### I. Sanskrit-English.

Adjectives in *-a* form their feminine in *-ā*, unless otherwise stated.

*akṣa* m., die, dice.

*akṣan* (*akṣi*: 275) n., eye.

*agni* m., fire; as *n. pr.*, Agni, the god of fire.

*agnihotrin* m., a kind of priest.

*agra* n., front; tip, end.

*aṅga* n., limb; body.

*aṅgiras* (253) m., certain mythical characters.

*aṅjali* m., a gesture (Voc. 37).

*aṇu* a., small; as n., atom.

*atas* adv., hence.

*ati* adv., across, past; in cpds, to excess.

*atithi* m., guest.

*atra* adv., here, hither.

*atha* adv., then; thereupon.

*aṭharvaveda* m., the fourth Veda.

*adas* (*asāu*: 287) pron., that one; so-and-so.

*adya* adv., to-day.

*adyatana* adj., of to-day.

*adroha* m., faithfulness.

*adharma* m., injustice, wrong.

*adhas* adv., below, down.

*adhastāt* adv., below; prep., w. gen., underneath.

*adhi* adv., over, above, on.

*adhika* a., additional; superior.

*adhīta* part. of *adhi-i*.

*adhunā* adv., now.

*adhvaryu* m., priest who recites the Yajurveda.

√ *an* (*āniti*: 429) breathe; — + *pra* breathe; live.

*an*, before cons. *a*, negative prefix.

*anaḍuh* (278) m., ox.

*anantaram* adv., after, immediately afterward; as prep., w. abl., right after.

*anartha* m., misfortune.

*anavadya* a., faultless.

*anahilapātaka* n., *n. pr.*, a city.

*anu* adv., after, along, toward.

*anukūla* a., favorable; as n., favor.

*anujñā* f., permission.

*anurūpa* a., suitable.

*aneka* a., several.



- anṛta* n., untruth.  
*anta* m., end; in loc., at last.  
*antara* a., inner; as n., interior, middle; interval, difference; occasion, juncture. Cf. 375, 4.  
*andha* a., blind.  
*andhra* m., n. pr., a people.  
*anna* n., food, fodder.  
*anya* (231) pron. adj., other.  
*anyatra* adv., elsewhere.  
*anvañc* (272) a., following.  
*anvaya* m., descendant, progeny.  
*ap* (277) f. pl., water.  
*apara* (233) pron. adj., hinder; other.  
*api* (190) adv., unto; further; as conj., also, even.  
*apsaras* f., heavenly nymph.  
*abhaya* n., feeling of safety; safety.  
*abhi* adv., to, unto.  
*abhiprāya* m., plan, design; view.  
*abhyāsa* m., study, recitation.  
*amṛta* a., immortal; as n., nectar.  
*ambā* (273) f., mother.  
*ayam* same as *idam*.  
*ari* m., enemy.  
*artha* m., purpose; meaning; wealth.  
*√ arthaya* (den.: *arthāyate*) ask for (w. two acc.); + *pra* idem.  
*aryaman* (284) m., n. pr.  
*√ arh* (*ārhati*) deserve; have a right to; w. inf. (320), be able.  
*alam* adv., enough; very; w. instr., enough of, away with; w. dat., suitable for.  
*ali* m., bee.  
*ava* adv., down, off.  
*avaśya* a., necessary.  
*avasthā* f., condition, state.  
*avāñc* (272) a., downward.  
*√ laç* (*açmuté*) acquire, obtain; — + *sam-upa* idem.  
*√ 2aç* (*açnāti*) eat; caus. (*ācāyati*) make eat, give to eat.  
*açiti* (332) num., eighty.  
*açru* n., tear.  
*açva* m., horse.  
*açvin* m. du., n. pr., the Açvins (the Indian Δῶς κοῦροι).  
*aṣṭa* (332) num., eight.  
*aṣṭādaça* (332) num., eighteen.  
*aṣṭāviñçati* (329, 332) num., twenty-eight.  
*√ las* (*āsti*: 426) be, exist.  
*√ 2as* (*āsyati*) throw, hurl; — + *abhi* repeat, study, learn; — + *ni* entrust; — + *pra* throw forward or into.  
*asi* m., sword.  
*asura* m., demon.  
*asāu* same as *adas*.  
*asthan* (*asthi*: 275) n., bone.  
*asmad* same as *vayam*; as stem in cpds, cf. 352, 4.  
*ahan* (*ahar*, *ahas*: 271) n., day.  
*aham* (223) pron., I.  
*ahita* a., disagreeable.  
*aho* excl., oh! ah!  
*ahorātra* n., a day and a night.  


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*ā* (130) adv., hither, unto; as prep., w. abl., hither from; until.  
*ākāra* m., form, figure.  
*ākāça* m., air, sky.  
*ākṛṣṭa* part. of *ā-kṛṣ*.  
*ākṛānta* part. of *ā-kram*.

*āgamana* n., arrival.

*ācāra* m., "walk and conversation"; conduct; observance.

*ācārya* m., teacher.

*ājñā* f., command.

*ātman* m., soul, self; often simple reflexive pronoun.

*ādi* m., beginning; in cpds, cf. 375, 1.

*āditya* m., sun.

*ādeṣa* m., command, prescription.

√ *āp* (*āpnōti*, *āpnutē*) acquire, reach; — + *ava*, *pra*, or *anu-pra*, idem; + *sam* idem; finish.

*āpad* f., calamity.

*āpta* part. of *āp*, trustworthy; fit.

*āyusmant* (263) a., long-lived.

*āvīṣṭa*, part. of *viṣ* + *ā*, entered (by), i. e. filled (with).

*āṣā* f., hope.

*āṣu* a., swift.

*āṣrama* m., hermitage.

√ *ās* (*āste*: 424) sit; caus. (*ā-sāyati*) place; — + *upa* sit by; wait upon; reverence.

*āsana* n., seat, chair.

*āharaṇa* n., bringing.

*āhāra* m., food.

*āhuti* f., oblation, offering.

√ *i* (*éti* [-*ié*: 408]) go: — + *adhi* mid., go over, repeat, read; caus. (*adhyāpáyati*) teach; — + *anu* follow; — + *apa* go away; — + *abhi* approach; — + *astam* (lit'ly go home) set (of the sun, etc.); — + *ud* rise; + *upa* approach; — + *pra* go forth; die. *icchā* f., wish.

*itara* (231) pron. adj., other.

*itas* adv., hence.

*iti* adv., thus, so.

*ittham* adv., in this way, so.

*idam* (285-286) pron., this, this here.

√ *idh*, *indh* (*inddhé*: 444) kindle, light.

*indu* m., moon.

*indra* m., *n. pr.*, the god Indra.

*indraprastha* n., *n. pr.*, Delhi.

*indrāṇī* f., *n. pr.*, a goddess.

*iyant* (263) a., so great; so much.

*iyam* fem. of *idam*.

*iva* adv., postpos., as; like.

√ *liṣ* (*icchāti*: 109) wish, desire.

*iṣu* m., arrow.

*iha* adv., here, hither.

√ *ikṣ* (*ikṣate*) see, behold; — + *upa* neglect; — + *prati* expect.

*īdṛṣ*, f. -ī, a., such.

√ *iṣ* (*iṣte*: 422) rule, own (gen.).

*iṣvara* m., master; lord; rich man.

*ucchrita* part. of *ud-ṣri*, high.

*ud* adv., up, up forth or out.

*udañc* (272) a., northward.

*udadhi* m., ocean.

*udaya* m., rise.

*udara* n., belly.

*udyata* part. of *ud-yam*, ready.

*udyāna* n., garden.

*udyoga* m., diligence.

*udyogin* a., diligent, energetic.

*upa* adv., to, toward.

*upanayana* n., initiation.

*upanīṣad* f., certain Vedic works.

*upabhoga* m., enjoyment.

*upavīta* n., sacred cord of the three higher castes.

*upānah* (249) f., sandal, shoe.

*ubha* a., du., both.

*uras* n., breast.

*uru*, f. *urvī*, a., wide.

*urvaçī* f., n. *pr.*, an Apsaras.

*uṣas* f., dawn; as n. *pr.*, Uṣas, goddess of the dawn.

√ *r* (*rechāti*: 109) move; go to; fall to one's lot, fall upon; caus. (*arpáyati*) send; put; give.

*ṛkṣa* m., bear.

*ṛgveda* m., the Rigveda.

*ṛc* f., verse of the Rigveda; in pl., the Rigveda.

*ṛṇa* n., debt.

*ṛtvij* m., priest.

*ṛṣi* m., seer.

*eka* (231) num., one; pl., some;

*eke* . . *eke*, some . . others.

*ekadā* adv., once upon a time.

*ekādaça* (332) num., eleven.

*ekādaça* (334) a. eleventh.

*etad* (231) pron., this, this here.

*eva* adv., just, exactly.

*evam* adv., so, thus.

*eṣa* same as *etad*.

*oṣṭha* m., lip.

*auśadha* n., medicine.

*ka* (232) pron. 1. interrogative, who, what; *kim* w. instr., cf. note on p. 89. — 2. indefinite, adj. and subst., chiefly w. parti-

cles *ca*, *cana*, *cid*, *api*, some one or other; so also w. relatives; oftenest in neg. clauses: no one whatever (236).

*kaṭa* m., mat.

*kañṭaka* m., thorn, enemy.

*kañṭha* m., neck.

*kañva* m., n. *pr.*

*katham* adv., how?

√ *kathaya* (den.: *katháyati*) relate, tell.

*kadā* adv., when? — + *cana*, *cid*, *api*, at some time, ever; often w. neg.

*kaniṣṭha* a., youngest.

*kaniṣyas* a., younger.

*kanyā* f., daughter, maiden.

*kapi* m., monkey.

*kapota* m., dove.

√ *kamp* (*kámpate*) tremble.

*kara* m., hand; trunk (of elephant);

ray; toll, tax.

*karin* m., elephant.

*karuṇa* a., lamentable.

*karna* m., ear.

*kartṛ* m., doer, maker (202); author.

*karman* n., deed; ceremony; fate.

√ *kal* + *sam* (*saṁkaláyati*) put together, add.

*kalaha* m., quarrel.

*kalā* f., crescent.

*kalīnga* m., n. *pr.*, a people.

*kalīyuga* n., the "Iron Age" of the world.

*kalyāṇa* n., advantage; salvation.

*kavi* m., poet.

*kāṇa* a., one-eyed.

*kānti* f., charm; grace.

*kāma* m., desire, love; as *n. pr.*,  
the god of love.

*kāmadugha* a., granting wishes;  
as *f. subst.*, *sc. dhenu*, the fab-  
ulous Wonder-cow.

*kāmaduh* a., idem.

*kāya* m., body.

*kāraṇa* n., reason, cause.

*-kārin* a., causing, making.

*kārya* n., business, concern.

*kāla* m., time.

*kālidāsa* m., *n. pr.*, a poet.

*kāvya* n., poem.

*kāṣṭhī* f., *n. pr.*, a city, Benares.

*kāṣṭha* n., fagot; wood.

*kāṣṭhamaya* a., made of wood.

*kim* neut. of *ka*; *w. tu*, however.

*kiyant* (263) pron. adj., how  
great?

*kirti* f., glory.

*kutas* adv., whence? why?

*kutra* adv., where? whither?

*kunta* m., spear.

√ *kup* (*kūpyati*) be angry (gen.  
or dat.).

*kumāra* m., boy, prince.

*kuçala* a., able; clever; learned.

√ *1kr* (*karóti*, *kuruté*: 394-5) make,  
do, perform; — + *adhi* put at  
the head, make ruler over (loc.);  
— + *apa* do evil to, harm (gen.,  
loc., acc.); — + *apa-ā* pay; —  
+ *alam* prepare, adorn; — + *āvis*  
(*āviṣkaroti*) make known, ex-  
hibit; — + *upa* do good to, be-  
nefit (gen., loc.); — + *tiras* (*ti-  
rask.*) hide; blame; — + *puras*  
put at the head; — + *prati* pay,  
recompense, punish (acc. rei,

gen., dat., or loc. pers.); —  
+ *prādus* make known or visible;  
— + *sam* (395) prepare, adorn.  
√ *2kr* (*kirāti*) strew, scatter; —  
+ *vi*, idem.

√ *krt* (*krntāti*: 110) cut, cut off;  
— + *ava* idem.

*kṛti* f., work (literary).

*kṛtrima* a., adopted.

*kṛtsna* a., whole, entire.

*krpana* a., poor; niggardly.

*krpā* f., graciousness, pity.

√ *krṣ* (*kārṣati*) draw; — + *ā* draw  
on or up; — (*krṣāti*) plough.

*krṣi* f., agriculture.

*krṣvāla* m., husbandman, peasant.

*krṣṇa* a., black; as m., *n. pr.*, the  
god Kṛṣṇa.

√ *kṛp* (*kālpaté*) be in order; tend  
or conduce to (dat.); caus. (*kal-  
pāyati*, -*te*) ordain, appoint.

*ketu* m., banner.

*keça* m., hair.

*kāilāsa* m., *n. pr.*, a mountain.

*koṭi* f., peak; point, tip.

*kopa* m., anger.

*koṣa* m., treasure; treasury.

*kāunteya* m., *n. pr.*

*kāusalyā* f., *n. pr.*

√ *kram* (*krāmati*, *krāmate*: 134)  
step; — + *ati* pass beyond;  
transgress; pass (of time); —  
+ *ā* stride up to, attack; —  
+ *nis* go out.

√ *krī* (*krīṇāti*, *krīṇtē*) buy.

*krīḍā* f., game, sport.

√ *kru* (*krudhyati*) be angry (gen.  
or dat.).

*krodha* m., anger.



- kva* adv., where? whither? + *cit* sometimes, ever.
- kṣaṇa* m. n., moment; time.
- kṣatriya* m., warrior, man of the second caste.
- kṣaya* m., decay, destruction.
- √ *kṣan* (*kṣaṇōti*, *kṣaṇutē*) hurt, wound.
- √ *kṣal* (*kṣāldāyati*) wash; — + *pra* idem.
- kṣātra* a., suitable for Kṣatriyas.
- √ *2kṣi* (*kṣinōti*) destroy.
- kṣitipa* m., king.
- √ *kṣip* (*kṣipāti*) hurl, throw.
- kṣīpa* part. of *2kṣi*, reduced, decayed, ruined.
- kṣīra* n., milk.
- kṣudra* a., little, small.
- kṣudh* f., hunger.
- kṣetra* n., field.
- 
- √ *khan* (*khānati*) dig.
- khara* m., ass.
- 
- gaṅgā* f., n. pr., the Ganges.
- gaja* m., elephant.
- √ *gaṇaya* (den.: *gaṇāyati*) number, count; — + *ava* despise.
- gati* f., gait; course.
- gandha* m., odor, perfume.
- gandharva* m., a Gandharva, one of a band of celestial singers.
- √ *gam* (*gacchati*: 100) go; — + *anu* follow; — + *abhi* visit, attend; — + *ava* understand; — + *astam* go down, set (cf. *i* + *astam*); — + *ā* come; — + *ud* rise; — + *nis* come forth; proceed from; — + *sam* (mid.) come together, meet (instr.).
- garīyas* comp., very honorable.
- √ *2gā* (*gāyati*) sing.
- gāndharva*, f. -ī, a., in the manner of Gandharvas.
- √ *gāh* (*gāhate*) plunge; — + *ava* dive or plunge under (acc.).
- gir* f., voice, song.
- giri* m., mountain.
- gīta* n., song; singing.
- guṇa* m., quality, excellence.
- guru* m., teacher.
- √ *guh* (*gūhati*: 101) hide, conceal; caus. (*gūhāyati*) idem.
- guhā* f., cave.
- grha* n., house.
- grastha* m., householder, head of family.
- grhya* a., domestic.
- go* (209) m., f., bull, steer, cow; as f., fig., speech.
- gotva* n., ox-nature, stupidity.
- gopa* m., cowherd, shepherd; guardian.
- √ *gopāya* (den.: *gopāyati*) be keeper; guard.
- gāurava* n., weight; dignity.
- √ *granth* (*grathnāti*) string together; compose.
- grantha* m., literary work, book.
- √ *grah* (*grhṇāti*, *grhṇutē*) receive, seize; — + *ni* hold, restrain, check; — + *prati* take.
- grāma* m., village.
- grāsa* m., bite, mouthful.
- 
- ghaṭa* m., pot, vessel.

*ghāsa* m., fodder, hay.

*ghṛta* n., clarified butter; *ghee*.

√ *ghrā* (*jighrati* : 102) smell.

*ca* encl. conj., and, also, *ॠ*, *-que* ;  
sometimes = if.

*cakra* n., wheel.

√ *cakṣ* (*cāṣṭe* : 421) see, behold ;

— + *ā* relate ; call, name ; —

+ *vi-ā* explain.

*cakṣus* n., eye.

*catur* (332) num., four.

*caturtha*, f. *-ī*, a., fourth.

*caturdaśa* (332) num., fourteen.

*catuspad* (282) a., quadruped.

*cātvarīṇṣat* (332) num., forty.

*candra* m., moon.

*candramas* m., moon.

√ *cam*, used only with *ā* (*ācāmati*),  
sip ; rinse the mouth.

*camatkāra* m., astonishment.

√ *car* (*cāṛati*) go, wander ; graze  
(of cattle) ; tr., perform, commit ;

— + *ā* perform, complete, do ;

— + *sam-ā* idem ; — + *ud* caus.

(*uccārāyati*) pronounce, say.

*-cara* a., moving, going.

*caraṇa* m., n., foot, leg.

*carita* n., behavior, life.

*carman* n., hide, skin ; leather.

*carmanaya* a., leathern.

√ *cal* (*cālati*) stir ; — + *pra* move  
on, march ; — + *pra-vi*, tr., move,  
stir.

*cāturmāsya* n., a certain sacrifice.

*cāmikara* n., gold.

*cāra* m., spy.

*cāru* a., beautiful.

√ *ci* (*cinōti*, *cinutē*) gather ; — +

*nis* or *vi-nis* decide, conclude ;  
+ *pra* gather ; — + *vi* idem ; —  
+ *sam* collect.

*citta* n., notice ; thought ; mind.

√ *cint* (*cintāyati*) consider.

*ciraṁ* adv., long, a long time.

√ *cud* + *pra* in caus. (*pracodāyati*),  
impel.

√ *cur* (*cordāyati*) steal.

*cūḍā* f., top-knot, scalp.

*ced* adv., postpos., if.

√ *ceṣṭ* (*ceṣṭati*, *-te*) stir, be alive.

*cāulukya* m., n. *pr.*, a people.

√ *cyu* (*cyāvate*) totter, fall ; — + *vi*  
fall away.

*chattra* n., umbrella.

*chāyā* f., shade.

√ *chid* (*chindāti*, *chinddhē*) cut, cut  
off ; — + *ava* idem ; — + *ā* take  
away, remove ; — + *ud* exter-  
minate.

*jagat* n., that which moves ; men  
and beasts ; the world.

√ *jan* (*jāyate* : 155 ; *janāyati*) trans.  
(*janāyati* and active forms) beget,  
produce ; intrans. (*jāyate* and  
middle forms) be born (mother in  
loc.), arise, spring up ; — + *ud*  
(*ujjāyate*) be born, arise (abl.) ;  
— + *pra* or *sum* idem.

*jana* m., man ; pl., and coll. in  
sing., people, folks.

*janaka* m., father.

*jananī* f., mother.

*janman* n., birth, existence.

*jaya* m., victory.

*jaras* (280) f., old age.

*jarā* (280) f., old age.

*jala* n., water.

√ *jalp* (*jālpati*) speak; chat.

√ *jāgaraya* (caus.) awaken.

*jāti* f., birth; caste; kind.

*jāmātr* m., son-in-law.

*jāyā* f., woman, wife.

*jāla* n., net.

√ *ji* (*jāyati*) trans. and intrans., conquer, win; — + *parā*, mid., be conquered (cf. in Voc. 9).

*jina* m., n. pr., a name of Buddha.

*jihvā* f., tongue.

√ *jīv* (*jīvati*) live.

*jīvita* n., life.

*juhū* f., spoon, esp. sacrificial spoon.

*jetṛ* m., conqueror, victor.

-*jñā* a., knowing.

√ *jñā* (*jānāti*, *jānīte*: 403) know; — + *anu* permit; — + *ā* caus. (*ājñāpādyati*) command; — + *vi* recognize.

*jñāna* n., knowledge; insight.

*jyā* f., bowstring.

*jyēṣṭha* (340) a., best; oldest.

*jyotiṣa* n., astronomy; astronomical text-book.

*jyotis* n., light; star; heavenly body.

*ta* (228-230) pron., he, etc.; that, both subst. and adj.; also as def. article.

*takṣaṣilā* f., n. pr., Taxila, a city.

√ *taḍ* (*tāḍāyati*) strike, beat.

*taḍāga* m., pond.

*taḍit* f., lightning.

*taṇḍula* m., rice.

*tatas* adv., thence, therefore; there-upon.

*tatra* adv., there, thither.

*tathā* adv., in that way, so.

*tad* nom. and acc. s. n. to *ta*; as adv., therefore.

*tadā* adv., then.

*tadyathā* adv., namely, to wit.

√ *tan* (*tanōti*, *tanutē*), tr., stretch, extend; perform (a sacrifice); — + *ā* cause, bring about; — + *pra* extend.

√ *tap* (*tāpāti*, -*te*), tr. and intr., burn; pain; in pass., suffer, do penance.

*tapas* n., heat; self-torture.

*tapasvin* a., practising ascetism; as m., ascetic.

√ *tam* (*tāmyati*: 131) be sad.

*taru* m., tree.

*taruṇa*, f. -ī, a., young, delicate.

*tasthivāṇs* pf part. of *sthā*; as n., the immovable.

*tādṛç* a., such.

*tālu* n., palate.

*tāvāt* adj., so great, so much; *tāvāt* as adv., so long, so much; often concessive, like *donec*, *doch*.

*tīraskariṇī* f., veil.

*tīryaṇc* (272) a., going horizontally; as subst., animal.

*tilaka* m., ornament (often fig.).

*tīra* n., bank, shore.

*tīrtha* n., bathing-place; place of pilgrimage.

*tīvra* a., great, strong, violent.

*tu* conj., but, however.

√ *tud* (*tuddati*) push; strike.

√ *tul* (*tolāyati*) weigh.

√*tuṣ* (*túṣyati*) rejoice, take pleasure in (w. instr.).

√*tṛ* (*táratī*) cross over; — + *ava* descend; + *ud* emerge; — + *pra* in caus. (*pratārāyati*), deceive.

*tṛtīya*, f. -ā (335), a., third.

√*tṛp* (*tṛpyati*) satisfy oneself.

*tṛṣṇā* f., thirst, desire.

*tejasvin* a., courageous.

√*tyaj* (*tyájati*) leave, abandon; + *pari* leave off, give up.

*trayodaśa* (332) num., thirteen.

*tri* (332) num., three.

*triṅśat* (332) num., thirty.

*triloka* n., -*kī* f., the threefold world.

*trivṛt* a., triple, threefold.

*triçīrṣan* a., three-headed.

*triṣṭubh* f., name of a metre.

*tryaçīti* num., eighty-three.

*tva* stem of pron. of 2d pers. (226; cf. 352, 4).

*tvaḍ* so-called stem of pron. *tva*.

*tvaṣṭṛ* m., n. pr., a god, Tvaṣṭar.

√*dañç* (*dāçati*) bite.

*dañṣṭrā* f., tooth.

*dakṣa* m., n. pr.

*dakṣiṇa* a., right-hand; southern.

*daṇḍa* m., stick; punishment.

√*daṇḍaya* (den.: *daṇḍáyati*) punish.

*dadhan* (*dadhi*: 275) n., curds.

*dadhyañc* (weakest -*dhñc*) m., n. pr.

√*dam* (*dāmyati*: 131) control; caus. (*damáyati*) tame; compel.

*dayā* f., compassion, pity.

*daridra* a., poor.

*darṣana* n., philosophical system.

*daśa* (332) num., ten.

*daṣaratha* m., n. pr.

*daṣṭa* part. of *dañç*.

√*dah* (*dáhati*) burn.

√*ldā* (*dádāti*, *datté*: 436) give; in caus. (*dāpáyati*) make give or pay; — + *ā* take (312); — + *pra* entrust; give in marriage.

√*2dā* (*dyáti*: 132) cut.

*dātṛ* m., giver; as adj. (204), generous.

*dāna* n., gift, present; generosity.

*dānava* m., demon.

*dāsa* m., slave, groom.

*dāsī* f., female slave, servant.

*dina* n., day.

*div* (277) f. (rarely m.), sky.

*divasa* m., day.

*divya* a., heavenly, divine.

√*diç* (*diçāti*) show, point out; — + *ā* command; — + *upa* teach, instruct.

*diç* f., point, cardinal point; quarter, region; direction.

√*dih* (*dégāhi*: 428) smear.

*dīrgha* a., long; — *am* adv., afar.

*dīrghāyus* a., long-lived.

√*dīv* (*dīvyati*) play.

√*du* (*dunóti*), intr., burn, feel distressed; tr., distress (acc.).

*duḥkha* n., misery; misfortune.

*duḡdha* n., milk.

*durjana* m., scamp, rogue.

*durdaçā* f., misfortune.

*durlabha* a., hard to find or reach; difficult.

√*duṣ* (*dúṣyati*) be defiled.

*duṣprayukta* a., badly arranged.

*duṣṣanta* m., n. pr.



*duṣ* inseparable prefix, bad; hard.

√ *duh* (*dōgdhi*, *dugdhé*: 428) milk.

*duhitṛ* f., daughter.

*dūta* m., messenger, envoy.

√ *dr* in caus. (*dārāyati*) + *vi* tear open.

√ *dr̥ṣ* (127) see; cans. (*darṣāyati*) show; pass. (*dr̥ṣyāte*) seem, look.

*dr̥ṣ* f., look, glance; eye.

*deva* m., god; f. -ī, goddess; queen.

*devakī* f., n. pr.

*devakula* n., temple.

*devatā* f., divinity, deity.

*deśa* m., region, land.

*dāiva*, f. -ī, divine.

*doṣa* m., fault.

*dyuti* f., brilliancy.

*dravya* n., property; object.

*draṣṭṛ* m., seer; author (of Vedic hymns, etc.).

√ *dru* (*drāvati*) run.

√ *druh* (*druhyati*) be hostile, offend.

*dva* (332) num., two.

*dvāḥsthā* m., doorkeeper.

*dvār* f., door, gate.

*dvija* m., Aryan.

*dvijāti* m., Aryan.

*dvitīya* (335) a., second.

*dvipad* (282) a., biped.

√ *dvīṣ* (*dvēṣti*, *dvīṣté*) hate; — + *pra* hate extremely.

*dvīṣ* m., enemy.

*dvīṣ* adv., twice.

*dvīpin* m., panther.

*dhana* n., money, riches.

*dhānin* a., wealthy.

*dhanus* n., bow.

*dharma* m., right; law; virtue.

√ *1dhā* (*dādhāti*, *dhatté*: 435) put, place; — + *api* close, cover, keep shut; — + *ā* put on; mid., receive; — + *sam-ā* lay or place on; — + *ni* lay down; — + *pari* in caus. (*-dhāpāyati*), make put on, clothe in (two acc.); — + *vi* arrange, ordain; — + *sam* put together, unite; lay on.

√ *2dhā* (*dhāyati*: 126) suck.

*dhātṛ* m., creator.

*dhānya* n., grain.

*dhārmika* a., right, just.

√ *dhāv* (*dhāvati*) run; — + *anu* run after.

*dhāvana* n., running; course.

*dhī* f., understanding, insight.

*dhīmānt* a., wise, prudent.

*dhīra* a., steadfast, firm, brave.

√ *dhū* (*dhunōti*, *dhunuté*: 391), shake.

√ *dhṛ* in caus. (*dhārāyati*) bear.

*dhṛti* f., firmness; courage.

*dhenu* f., cow.

*dhairyā* n., steadfastness.

√ *dhṛyā* (*dhṛyāyati*) think, ponder.

*na* adv., not; with opt., cf. 207.

*nakṣatra* n., lunar mansion.

*nagara* n., -ī f., city.

*nadī* f., river.

√ *nand* (*nāndati*, -*te*) + *abhi* rejoice in, greet joyfully (acc.).

√ *nam* (*nāmati*), intr., bow, bend; tr., honor, reverence (acc.).

*namas* n., honor, glory.

*nara* m., man (*vir* and *homo*).

- naraka* m., hell.  
*narmadā* f., *n. pr.*, a river in India.  
*nala* m., *n. pr.*  
*nava* a., new.  
*nava* (332) num., nine.  
*navati* (332) num., ninety.  
*navadaṣa* (332) num., nineteen.  
*navīna* a., new.  
*√naṣ* (*nāṣyati*) perish; — + *vi* perish; disappear.  
*√nah* (*nāhyati*) bind; — + *sam* gird, equip oneself.  
*nāga* m., snake.  
*nāṭaka* n., drama, play.  
*nāman* n., name; *nāma* adv., by name.  
*nārī* f., woman, wife.  
*nālī* f., pipe, conduit.  
*nāṣa* m., destruction.  
*nī* adv., down; in, into.  
*nītya* a., constant; daily; — *am* as adv., always, daily.  
*nīdeṣa* m., command.  
*√nind* (*nindati*) blame.  
*nīpūṇa* a., shrewd, skilled.  
*nīyata*, part. of *nī-yam*, ordained, fixed, permanent.  
*nirādaya* a., pitiless.  
*nīrṇeti* f., contentment, happiness.  
*nīs* adv., out, forth.  
*nīṣaaya* m., decision, certainty.  
*√nī* (*nāyati*; caus. *nāyāyati*) lead, guide; — + *apa* lead away; — + *ā* bring; — + *upa* introduce, consecrate, initiate; — + *nīs* bring to an end, determine, settle; — + *pari* lead about; marry.  
*nīca* a., low.
- nīti* f., conduct of life; ethics, politics.  
*nīruj* a., healthy, well.  
*nīlakaṇṭha* m., *n. pr.*  
*√nrt* (*nṛtyati*) dance.  
*nṛtta* n., dance, dancing.  
*nṛpa* m., king.  
*nṛpati* m., king.  
*netr* m., leader.  
*netra* n., leading-rope, cord; eye.  
*nāu* f., ship.  
*nyāñc* (272) a., low.  
*nyāya* m., logic.  
*nyāyya* a., right, proper.
- 
- pakṣa* m., wing, side; party.  
*pakṣin* m., bird.  
*pañka* n., mud, bog.  
*√pac* (*pāceti*) cook.  
*pañca* (332) num., five.  
*pañcadaṣa* (332) num., fifteen.  
*pañcapañcāṣa* (334) a., fifty-fifth.  
*pañcāṣat* (332) num., fifty.  
*√paṭ* (*pāṭayati*) split open.  
*paṭu* a., skilled.  
*√paṭh* (*pāṭhati*) recite, read.  
*paṇi* m. pl., *n. pr.*, certain demons.  
*pañḍita* m., learned man; pandit.  
*√pat* (*pātati*) fall, fly; — + *ud* fly up.  
*pati* (274) m., lord, master; husband.  
*patra* n., leaf, letter.  
*patnī* f., wife, consort.  
*pathi* same as *panthan*.  
*pathya* a., wholesome.  
*pad* (282) m., foot.  
*√pad* (*pādyate*) go; — + *vi-ā* in caus. (*vyāpādyati*) kill; — +

- nis* (*niṣpādyate*) grow, arise from (abl.); — + *pra* flee for refuge to (acc.).
- pada* n., step; place.
- padma* m. n., lotus.
- panthan* (278) m., road, path.
- payas* n., milk.
- para* (233) a., chief, highest; other.
- paramātman* m., the world-spirit.
- paraṣu* m., axe.
- parā* adv., to a distance, away.
- pari* adv., round about, around.
- parivraj* (247, 2) m., wandering ascetic.
- pariṣad* f., assembly.
- parvata* m., mountain.
- √*pālāy* (*pālāyate*: cf. p. 116, note) flee.
- √*paṣ* (*pāṣyati*: 127) see.
- paṣu* m., beast.
- paścāt* adv., behind (w. gen.).
- √*1pā* (*pībati*: 102) drink; caus. (*pāyādyati*) give to drink, water.
- √*2pā* (*pāti*) protect; caus. *pālāyati* idem.
- pāṭaliputra* n., n. pr., the city Patnā.
- pāṭha* m., lecture, lesson.
- pāṇi* m., hand.
- pāṇini* m., n. pr.
- pāṇḍava* m., descendant of Pāṇḍu.
- pātaka* n., crime, sin.
- pātra* n., pot, vessel.
- pāda* m., foot; quarter; ray, beam.
- pāpa* a., bad; as n. subst., sin.
- pārthiva* m., prince.
- pārvatī* f., n. pr.
- pālana* n., protection.
- pāṣa* m., noose, cord, snare.
- pāṣupālya* n., cattle-raising.
- pitr* m., father; du., parents; pl., Manes.
- √*piṣ* (*pindṣti*) grind, crush.
- √*pī* same as *pyā*.
- pīna* part. of *pī*, fat.
- √*pīd* (*pīdādyati*) torment, vex.
- pums* same as *pumāns*.
- punya* a., meritorious, holy, auspicious; as n., merit.
- putra* m., son; -*trī* f., daughter.
- punar* adv., again, but.
- pumāns* (279) m., man, male.
- pur* f., city.
- purā* adv., earlier, formerly.
- purāṇa*, f. -ā and -ī, a., former, ancient; as n., one of a class of works on the creation, etc.
- puruṣa* m., man (*homo*).
- purūravas* m., n. pr., Purūravas.
- purohita* m., domestic priest.
- pulinda* m., n. pr., a tribe in India.
- √*puṣ* (*puṣṇāti*) make increase or grow.
- puṣṭa* part. of *puṣ*, stout, fat.
- puṣpa* n., flower.
- pustaka* n., book (manuscript).
- √*pū* (*punāti*, *punitē*) clean.
- √*pūj* (*pūjādyati*) honor.
- pūra* m., flood, high-water.
- pūru* m., n. pr.
- pūṣaṇ* (284) m., n. pr., Pūṣan, the Sun-god.
- prthivī* f., earth, ground.
- prthu* a., broad, wide.
- prthvī* f., earth.
- prthvīrāja* m., n. pr.
- √*1pr* (*pīpariti*) fill.
- poṣaka* m., supporter, maintainer.

*pāutra* m., grandson.

*pāura* m., citizen.

√*pyā* (*pyāyate*) swell, get stout.

*pra* adv., forward, forth.

*prakācin* a., bright, glistening;  
act., illuminating.

√*prach* (*prcchāti*) ask, ask about.

*prajā* f., creature, subject.

*prati* adv. and prep., back, back  
again; towards (postpos., w.  
acc.).

*pratikūla* a., unfavorable.

*pratyāñc* (272) a., backward, west-  
ward.

*pratyaham* adv., daily.

√*prath* in caus. (*pratháyati*),  
spread; proclaim.

*prathamā* (335) a., first.

*prabhāva* m., might, power.

*prabhūta* a., much; many.

*pramatta* a., careless.

*prayāga* m., n. pr., Allahābād.

*prayukta* part. of *pra-yuj*.

*prayoktṛ* m., arranger, user.

*pralaya* m., destruction.

*praçna* m., question.

*prasanna*, part. of *pra-sad*, well-  
disposed.

*prahāra* m., stroke, shot; wound.

*prāñc* (272) forward, eastward.

*prāṇa* m., often pl., breath, life.

*prāṇin* m., living creature.

*prātar* adv., early, in the morning.

*prāyaçcitta* n., penance, expiation.

*prāyeṇa* adv., commonly.

*prāsāda* m., palace.

*priya* a., dear.

*priyakarman* a., kind.

*priyavāc* a., saying pleasant things,

sociable.

*priyavādin* a., idem.

√*prī* (*prīṇāti*, *prīṇīte*), act., de-  
light; mid., rejoice; caus. (*prī-*  
*ṇāyati*), make glad, please.

√*plu* (*plāvate*) + *ā* drench.

*phala* n., fruit, reward.

*phalavant* a., fruitful.

√*bandh* (*badhmāti*, *badhmīte*) bind;  
entangle, catch; join; com-  
pose.

*bandhu* m., relative.

*bala* n., strength, might.

*balavant* a., strong, mighty.

*baṣiṣṭha* a., strongest.

*bahu* a., much, many.

*bāla* a., young; as m., child, boy;  
f. -*ā*, girl.

*bāṣpa* m., tear, tears.

*bāhu* m., arm.

*bindu* m., drop.

*buddha* part. of *budh*, awakened;  
enlightened.

*buddhi* f., prudence, intelligence.

*buddhimant* a., prudent.

√*budh* (*bódhati*, -*te*; *búdhyati*, -*te*),  
wake; know.

*budha* m., wise man, sage.

*brahmācārya* n., life of holiness,  
esp. religious studentship.

*brahmācārīn* a., studying sacred  
knowledge; as m., Brāhman  
student.

*brāhman* n., devotion; sacred word  
(of God); sacred knowledge;  
world-spirit.

*brahmān* (a personification of *brā-*



- hman*) m., the supreme All-Soul; *Brahma*, the Creator.  
*brahmahan* (283) m., killing a Brāhman.  
*brāhmaṇa* m., priest, Brāhman.  
 √ *brū* (*bravīti*, *brūte*), speak, say;  
 — + *pra* explain, teach, announce;  
 — + *vi* explain, announce.
- 
- bhakta* a., devoted, true.  
*bhakti* f., devotion; honor.  
 √ *bhaks* (*bhaksāyati*) eat.  
*bhaksana* n., eating.  
*bhagavant* a., honorable, blessed.  
 √ *bhaj* (*bhājati*, -te) divide; — + *vi* distribute.  
 √ *bhañj* (*bhañkti*) break, destroy.  
*bhadra* a., good, pleasant; as n., fortune.  
*bhaya* n., fear.  
*bharatakhanda* m., n. pr., India.  
*bhartṛ* m., supporter; preserver; lord, master; husband.  
*bhava* m., n. pr., a name of Īva.  
*bhavant*, f. *bhavatī*; in voc. *bhos*, f. *bhavatī*; used in respectful address instead of pronoun of 2nd person. Cf. § 264.  
*bhasman* n., ashes.  
 √ *bhā* (*bhāti*) gleam, glance; — + *ā* or *vi* idem.  
*bhāga* m., part, piece, share.  
 -*bhāj* a., sharing.  
*bhānu* m., sun.  
*bhāra* m., burden.  
*bhāryā* f., wife, woman.  
 √ *bhāṣ* (*bhāṣate*) speak; — + *prati* answer (acc. of pers.); — + *sam* converse.
- bhāṣā* f., speech, language.  
*bhāsvant* a., shining, brilliant.  
 √ *bhikṣ* (*bhikṣate*) beg, get by begging.  
*bhikṣā* f., alms.  
*bhikṣu* m., beggar; ascetic.  
 √ *bhid* (*bhindāti*, *bhindhē*) split.  
 √ *bhī* (*bibhēti*) fear; in caus. (*bhīśāyate*, *bhīdyate*) terrify.  
 √ *2bhuj* (*bhujākti*, *bhujākte*) eat, enjoy; caus. (*bhojāyati*) feed; — + *upa* enjoy.  
 -*bhuj* a., enjoying.  
*bhujyu* m., n. pr., a Vedic person.  
*bhuvana* n., world.  
 √ *bhū* (*bhāvati*, -te) become; be, exist; — + *abhi* overpower; — + *pari* despise; — + *pra* arise; be mighty, rule; *valere*.  
*bhū* f., earth, ground.  
*bhūta* part. of *bhū*; as n. subst., being, creature.  
*bhūti* f., prosperity, blessing.  
*bhūbhuj* m., king.  
*bhūbhṛt* m., king; mountain.  
*bhūmi* f., earth, ground, land.  
*bhūyas* (340) comp. adj., more; -*yas* adv., mostly.  
*bhūṣana* n., ornament.  
 √ *bhr* (*bhāṛati*, -te) support (lit. and fig.).  
*bhṛgukaccha* n., n. pr., Baroch, a holy place in India.  
*bhṛtaka* m., servant.  
*bhṛtya* m., servant.  
*bhṛṣam* adv., greatly, much.  
*bheka* m., frog.  
*bhoga* m., enjoyment.  
*bhojana* n., meal.

*bhos* see *bhavant*.

√ *bhram* (*bhrāmyati*: 131) wander about, flit; — + *pari* idem.

*bhrātr* m., brother.

*bhrū* f., eyebrow.

*mākṣikā* f., fly, guat.

*maghavan* (270) m., Indra.

√ *majj* (*mājjati*) sink; — + *ni* idem.

*maṇi* m., jewel.

*mati* f., mind.

*matimant* a., shrewd, prudent.

*matsya* m., fish.

*mathi* same as *manthan*.

*mad* called stem of *aham*; cf. 352, 4.

√ *mad* (*mādyati*) get drunk; — + *pra* be careless.

*madhu* n., honey.

*madhuparka* m., sweet drink.

*madhulih* m., bee.

*madhya* a., middle; as n., middle; waist.

√ *man* (*mānyate*; *manute*) think, suppose; — + *sam* honor.

*manas* n., mind.

*manuṣya* m., man (*homo*).

*manoratha* m., wish.

*manohara* a., agreeable; entrancing.

*mantra* m., sacred text; spell, charm.

*mantrin* m., minister; councillor.

√ *manth* (*mathnāti*) stir.

*manthan* (278) m., stirring-stick.

*mandara* m., n. pr., a mountain.

*maraṇa* n., death.

*marut* m., wind; pl., n. pr., the Storm-gods.

*mastaka* n., head.

*mahant* (261) a., great.

*mahānasa* n., kitchen.

*mahārāja* m., great king.

*mahiṣa* m., n. pr.

*mahiṣī* f., queen.

√ *mā* (*māti*; *mimūṣe*: 438) measure; — + *ni* work, create.

*mā* adv. and conj., not; used in prohibitions, etc., like Lat. *ne*, greek *μή*; cf. 195.

*māṁsa* n., flesh.

*mātr* f., mother.

*mādhurya* n., sweetness.

*mānava* m., man (*homo*).

*mānasa* n., sense; understanding.

*mānuṣa*, f. -ī, human.

*mārga* m., road, way, street.

*mālā* f., garland.

*māsa* m., month.

*mītra* n., friend.

*mītradrūh* (249) a., friend-betraying.

*mīna* m., fish.

√ *mīl* (*mīlati*) wink; + *ni* close the eyes.

*muktā* f., pearl.

*mukti* f., salvation, deliverance.

*mukha* n., mouth, face.

*mukhya* a., principal, first.

√ *muc* (*muñcati*: 110) free, release; *muktvā*, without (312).

√ *mud* (*módate*) rejoice; — + *anu* allow.

*muni* m., sage; ascetic.

√ *muṣ* (*muṣṇāti*) steal, rob.

*musala* m. n., club, pestle.

√ *muh* (*mūhyati*) be confused or dazed or stupid.

*mūrdhaga* a., on the head.

*mūrdhan* m., head.

*mūla* n., root.

√*mṛ* (*mriyāte*: 155) die; caus. (*mā-rāyati*) kill.

*mṛga* m., wild animal; gazelle.

√*mṛgaya* (den.: *mṛgāyate*) hunt for, seek.

*mṛgayā* f., chase, hunting.

√*mṛj* (*mārṣti*: 423) rub, wipe; caus. (*mārjāyati*) rub off, polish;

— + *apa*, *pari* or *pra*, wipe off.

*mṛta*, part. of *mṛ*, dead, fallen.

*mṛtyu* m., death.

*mṛd* f., earth, dirt.

*mekhalā* f., girdle.

*megha* m., cloud.

*mokṣa* m., deliverance; salvation.

*moha* m., infatuation.

*ya* (23f) rel. pron., used as subst. and adj., who, which, what; cf. 234 ff.

√*yaj* (*yājati*, -te) sacrifice (acc. pers., instr. rei); caus. (*yājāyati*) make to sacrifice, offer sacrifice for (acc.).

*yajus* n., sacrificial formula, text.

*yajña* m., sacrifice.

*yajñiya* a., suitable for sacrificing.

√*yat* (*yātate*) strive after (dat.).

*yatas* adv., whence; wherefore.

*yati* m., ascetic.

*yatna* m., exertion.

*yatra* adv., where, whither.

*yathā* adv., in which way; as.

*yadā* adv., when, if.

*yadī* adv., if.

√*yam* (*yācchati*: 100) furnish, give;

— + *ud* undertake; — + *ni* ordain, fix, appoint.

*yamunā* f., n. pr., the river Jumna.

*yavana* m., Greek, barbarian.

*yaças* n., glory, fame.

*yaṣṭi* f., stick, staff.

√*yā* (*yāti*) go; with abstracts, come into such and such a state;

— + *ā* approach.

*yātrā* f., march, journey; support.

*yāma* m., watch of the night.

*yāvant* a., how much or many;

*yāvat* as adv., as long as, while; as soon as.

*yuga* n., age of the world.

*yugma* n., pair.

√*yuj* (*yundkti*, *yūṅktē*) join, yoke, harness; caus. (*yojāyati*) idem;

— + *ni* place, appoint, establish;

— + *pra* arrange; use.

*yuddha* n., battle.

√*yudh* (*yūdhate*) fight (instr.).

*yuvati* f. to *yuvan*.

*yuvan* (269) a., young; f. *yuvati*.

*yusmad* called stem of *yūyam*; as stem in cpds. (352, 4.), you.

*yūpa* m., sacrificial post.

*yūyam* (226) pron., you.

√*rakṣ* (*rākṣati*) protect.

*rakṣaṇa* n., protection.

*rakṣitr* m., protector.

√*rac* (*racāyati*) arrange, compose (a literary work).

*rajju* f., cord.

√*rañj* + *anu* (*anurājyati*, -te) be inclined or devoted to (loc.).

*raṇa* m. n., battle.

*ratna* n., jewel.

<i>ratha</i> m., wagon.	<i>rūpa</i> n., form, beauty.
<i>rathya</i> f., street.	<i>rūpaka</i> n., gold-piece.
√ <i>rabh</i> ( <i>rābhate</i> ) grasp; — + <i>ā</i> take hold on, begin.	<i>rāi</i> (277) m., rarely f., possessions, wealth.
√ <i>ram</i> ( <i>rāmate</i> ) amuse oneself; — + <i>vi</i> ( <i>virāmati</i> ) cease (abl.).	<i>rohiṇī</i> f., n. <i>pr.</i>
<i>raçmi</i> m., ray; rein.	<i>lakṣa</i> n., a hundred thousand.
<i>rasa</i> m., taste, feeling.	<i>lakṣmī</i> (276) f., goddess of fortune.
<i>rasavant</i> a., tasteful.	√ <i>lag</i> ( <i>lāgati</i> ) attach, hang, cling.
<i>rākṣasa</i> m., demon.	<i>laghu</i> , f. - <i>ghu</i> or - <i>ghvī</i> , a., light; small, little.
√ <i>rāj</i> ( <i>rājati</i> , - <i>te</i> ) direct, rule; shine; be illustrious.	<i>laṅkā</i> f., n. <i>pr.</i> , Ceylon.
<i>rājan</i> m., king.	√ <i>lap</i> ( <i>lāpati</i> ) prate; — + <i>vi</i> complain.
<i>rājya</i> n., kingdom.	√ <i>labh</i> ( <i>lābhate</i> ) receive, take; caus. ( <i>lambhāyati</i> ) make receive, give.
<i>rātri</i> f., night.	<i>lalāṭa</i> n., forehead.
√ <i>rādh</i> ( <i>rādhnōti</i> ) succeed; — + <i>apa</i> do wrong.	<i>lavaṇa</i> n., salt.
<i>rāma</i> m., n. <i>pr.</i> , a hero.	<i>lāṅgala</i> n., plough.
<i>rāmāyaṇa</i> n., a noted poem.	<i>lābha</i> m., acquisition, gain.
<i>rāvaṇa</i> m., n. <i>pr.</i> , a demon.	√ <i>likh</i> ( <i>likhāti</i> ) scratch, write.
<i>rāçi</i> m., heap.	√ <i>lip</i> ( <i>līpāti</i> ) smear.
√ <i>ru</i> ( <i>rāūti</i> : 410) cry, scream; — + <i>vi</i> idem.	√ <i>lih</i> ( <i>lēḍhi</i> , <i>līḍhé</i> : 427) lick; — + <i>ava</i> idem.
√ <i>ruc</i> ( <i>rōcate</i> ) please (dat., gen.).	√ <i>luṇṭh</i> ( <i>luṇṭhāyati</i> ) + <i>nis</i> rob.
<i>ruj</i> f., sickness, disease.	√ <i>lup</i> ( <i>lumpāti</i> ) break to pieces; devastate; plunder.
√ <i>rud</i> ( <i>rōḍiti</i> : 429) weep.	√ <i>lubh</i> ( <i>lūbhyati</i> ) covet (dat., loc.).
<i>ruddha</i> , part. of <i>rudh</i> , besieged, surrounded; suffused.	<i>lekhana</i> n., writing, copying.
√ <i>rudh</i> ( <i>ruṇāddhi</i> , <i>runddhé</i> ) obstruct, check, besiege; — + <i>upa</i> besiege.	<i>loka</i> m., world; sing. and pl., people.
<i>rudhira</i> n., blood.	<i>lobha</i> m., desire, avarice.
√ <i>ruh</i> ( <i>rōhati</i> ) rise, spring up, grow; caus. ( <i>rohāyati</i> , <i>ropāyati</i> ) make rise or grow, plant; — + <i>ava</i> descend; — + <i>ā</i> climb, mount, ascend; — + <i>pra</i> grow up.	<i>loman</i> n., hair.
<i>rūkṣa</i> a., harsh, rough.	<i>loha</i> n., metal; iron.
	<i>vaṇça</i> m., race, family.
	<i>vakra</i> a., crooked, bent.



- vakṣas* n., chest, breast.  
*√vac* (*vakti*: 415) speak, say; name; caus. (*vācāyati*) make (a written leaf) speak, i. e. read.  
*vaṇij* m., merchant.  
*vatsa* m., calf.  
*√vad* (*vādati*) speak, say; — + *abhi* in caus. (*abhivādayati*) greet; — + *vi* (mid.) dispute, argue.  
*vadhā* m., killing, murder.  
*vadhū* f., woman; wife.  
*vana* n., woods, forest.  
*vanavāsin* a., forest-dwelling.  
*√vand* (*vāndate*) greet, honor.  
*√vap* (*vāpati*) scatter; sow.  
*vapus* n., body; figure.  
*vayam* (223) pron., we.  
*vayas* n., age.  
*1varā* m., suitor, bridegroom.  
*2vāra* m., choice, privilege; favor.  
*3vara* a., best; better (w. abl.: than).  
*varāha* m., boar.  
*varuṇa* m., n. pr., a god.  
*varṇa* m., color; caste.  
*√varṇaya* (*varṇāyati*) describe, portray.  
*vartin* a., abiding, being.  
*varṣa* n., year.  
*vallabha* a., dear.  
*√vaç* (*vāṣṭi*) wish.  
*√vas* (*vāsati*) dwell; — + *ni* inhabit, dwell; — + *pra* go away on a journey; — + *prati* inhabit.  
*vasati* f., dwelling.  
*vasu* n., wealth, money.  
*vasudeva* m., n. pr.
- vastra* n., garment.  
*√vah* (*vāhati*) tr., carry, bear; intr., proceed; flow; blow.  
*vā* encl., or.  
*vāc* f., voice; word.  
*vācya* a., blameworthy, culpable.  
*vāṇijya* n., trade.  
*vāta* m., wind.  
*vānaprastha* m., a Brāhman in the third stage of his life.  
*vāpī* f., cistern.  
*vāyasa* m., crow.  
*vāyu* m., wind.  
*vāri* n., water.  
*vi* adv., apart, away, out.  
*viṅça* (334) a., twentieth.  
*viṅçati* (332) num., twenty.  
*viṅçatitama* (334) a., twentieth.  
*vikramāditya* a., n. pr., a king.  
*√vij* (*viñati*) tremble; — + *ud* in caus. (*udvejayati*) terrify.  
*vitta* n., possessions; wealth.  
*√vid* (*vētti*; *vēda*: 416—417) know, consider; caus. (*vedāyati*) inform (dat.); — + *ni* caus., idem.  
*√2vid* (*vindati*, -te) find, acquire.  
*-vid* a., knowing.  
*vidyā* f., knowledge, learning.  
*vidvāns* a., knowing, wise.  
*vidviṣṭa* pass. part. of *vi-dviṣ*, detested.  
*vidhi* m., rule, fate; Brahma.  
*vidheya* a., obedient.  
*vinaya* m., obedience.  
*vinā* prep., without (with instr. or acc., often postpos).  
*vipāka* m., ripening; recompense.  
*vipra* m., Brāhman.

- vibhu*, f. -*bhvi*, a. pervading, far-reaching; omnipresent, mighty.  
*vivāha* m., wedding, marriage.  
*vivekin* a., shrewd.  
 √*viç* (*viçāti*) enter; — + *sam-ā* approach; — + *upa* seat oneself; — + *pra* enter, penetrate.  
*viç* m. pl., people; the Vāiçya-caste.  
*viçīṣṭa* part. of *vi-çis*, excellent, remarkable.  
*viçruta* part. of *vi-çru*, famous.  
*viçva* (231) a., all (Vedic).  
*viçvāsa* m., trust, confidence.  
*viṣa* n., poison.  
*viṣṇu* m., n. *pr.*, a god.  
*vihaga* m., bird.  
*vihita* part. of *vi-dhā*, ordained.  
 √*lvṛ* (*vr̥ṇōti*, *vr̥ṇutē*) cover, surround; — + *ā* cover; — + *apa-ā* open; — + *vi* explain; manifest; — + *sam* shut.  
 √*2vr̥* (*vr̥ṇūtē*; *varāyati*, -*te*) choose, select.  
*vr̥ka* m., wolf.  
*vr̥kṣa* m., tree.  
 √*vṛt* (*vārtate*) turn; exist, subsist, be, become; — + *ni* return home; — + *pra* get a-going, break out, arise; continue; caus. (act.) continue (trans.).  
*vr̥tta* n., conduct.  
*vr̥ttānta* m., state of affairs; news.  
*vr̥tra* m., n. *pr.*, a demon.  
*vr̥ddha* part. of *vr̥dh*, old.  
 √*vr̥dh* (*vārdhate*) grow; caus. (*vārdhāyati*, -*te*) make grow; bring up.  
 √*vr̥ṣ* (*vārṣati*) rain, give rain; fig., shower down; overwhelm.  
*veda* m., science, knowledge; esp. sacred knowledge, holy writ.  
*vedanā* f., pain.  
*vedānta* m., a system of philosophy.  
*vedi* f., altar.  
*vāi* assev. particle, to be sure, in sooth; often untranslated.  
*vāiçya* m., man of the third caste.  
*vyāñjana* n., spice.  
 √*vyath* in caus. (*vyathāyati*) torment.  
 √*vyadh* (*vidhyati*) hit, pierce.  
*vyatīka* a., false, wrong.  
*vyavahāra* m., trial, law-suit; trade.  
*vyākaraṇa* n., grammar.  
*vyāghra* m., tiger.  
*vyādha* m., hunter.  
*vyādhi* m., disease, illness.  
*vyādhita* a., sick, ill.  
*vyāsa* m., n. *pr.*  
 √*vraj* (*vr̥jati*, -*te*) proceed; — + wander forth; become an ascetic.  
*vraṇa* m., wound.  
*vrata* n., vow, obligation; duty.  
 ————  
 √*çaṁs* (*çāṁsati*) praise; proclaim; — + *pra* proclaim.  
 √*çak* (*çaknōti*) be able; sometimes pass., cf. 322.  
*çaka* m., Scythian.  
*çakata* m., car.  
*çakuntalā* f., n. *pr.*  
*çāṅkā* f., hesitation.  
*çata* (332–333) n., a hundred.  
*çatatama* a., hundredth.

çatru m., enemy.

çabda m., sound, noise, word.

√ çam (çamyati) become quiet,  
be extinguished, go out.

çayyā f., bed, couch.

çara m., arrow.

çaraṇa n., protection.

çarad f., autumn; year.

çarīra n., body.

çarva m., n. pr., a name of Çiva.

çākhā f., branch; edition, red-  
action.

çānti f., repose.

√ çās (çāste) command; rule; pun-  
ish.

çāstr m., governor, punisher.

çāstra n., science; text-book.

√ çikṣ (çikṣate) learn.

çikhara m., summit.

çiras n., head.

çiva a., beneficent, gracious; bless-  
ed; as m., n. pr., a god.

çiçu m., child.

√ çiṣ (çindṣti) leave, leave remain-  
ing; — + *ava* remain over, sur-  
vive; — + *ud* idem; — + *vi* set  
apart, distinguish.

çiçya m., pupil, scholar.

√ çī (çēte: 409) lie; sleep; —  
+ *adhi* lie asleep on (acc.).

çīta a., cold.

√ çuc (çōcati) grieve, sorrow.

çuci a., pure, clean.

çunaḥçepa m., n. pr.

√ çubh (çōbhate) be brilliant, shine.

çubha a., good; splendid.

√ çuṣ (çūsyati) dry up.

çūdra m., man of the fourth caste.

çūdratva n., condition of a Çūdra.

çūra m., hero.

çrgāla m., jackal.

çeṣa m. n., rest, remainder.

çeṣa m., a fabulous snake sup-  
porting the earth.

√ çram (çrāmyati: 131) become  
weary.

çrama m., pains, trouble.

çrāddha n., oblation to the Manes  
(cf. in Voc. 16).

√ çri + ā (āçrāyate) go for pro-  
tection, take refuge with (acc.).

çrī f., luck, fortune, riches; as  
n. pr., goddess of fortune; as  
prefix to proper names, famous,  
honorable, etc.

çrīmant a., rich; famous.

√ çru (çrṇōti, çrṇutē: 391) hear; in  
caus. (çrāvāyati) make hear, i. e.  
recite, proclaim (acc. pers.).

çruta part. of çru; as n., learning.

çruti f., hearing; holy writ.

çreyas a., better; best; çreyas as  
n., salvation.

çvan (269) m., dog.

çvaçura m., father-in-law.

çvaçrū f., mother-in-law.

çvas adv., to-morrow.

√ çvas (çvāsiti: 429) breathe; —  
+ *sam-ā* breathe gently: revive;  
— + *vi* be confident; trust (gen.  
or loc.).

çveta a., white.

ṣaṭtriṅcat (329) num., thirty-six.

ṣaḍaṣṭi (329) num., eighty-six.

ṣaṣ (332) num., six.

ṣaṣṭi (332) num., sixty.

ṣaṣṭha, f. -ī (334), a., sixth.



*ṣoḍaśa* (332) num., sixteen.

*sainyukta* part. of *sam-yuj*, provided with.

*sainvatsara* m., year.

*saṁṣaya* m., doubt.

*sakṛt* adv., once.

*sakthan* (*sakthi*: 275) n., thigh.

*sakhi* (274) m., friend.

*sakhī* f., female companion, friend.

*sajja* a., ready.

√ *sañj* (*sājati*; *sajjāte*: cf. in Voc. 22) hang on, be fastened on (loc.).

*satkāra* m., hospitality.

*sattra* n., sacrifice.

*satya* n., truth, righteousness.

√ *sad* (*sīdati*) sit; settle down; be overcome or exhausted; — + *ā* approach; — + *sam-ā* seat oneself; caus. (*-sādāyati*) meet, encounter; — + *ni* sit down; — + *pra* be favorable.

*sadā* adv., always.

*sadr̥ṣa*, f. -ī, a., similar; worthy.

*saṁdigdha* a., doubtful; unsteady.

*saṁdhyā* f., twilight.

*sant*, part. of *las*, being, existing; good; as m., good man; as f. *satī*, good woman, especially a widow who immolates herself.

*sapta* (332) num., seven.

*saptati* (332) num., seventy.

*saptadaśa* (332) num., seventeen.

*sabhā* f., council, meeting, court.

*sam* adv., along with; completely.

*saṁakṣam* adv., before, in the presence of (gen.).

*samartha* a., capable, able.

*samāgama* m., meeting, encounter.

*samāja* m., convention, company.

*samidh* f., fagot.

*samīpa* a., near; as n., vicinity, nearness, presence.

*samudra* m., ocean.

*saṁunnati* f., height, elevation; high position.

*sameta* a., provided with.

*sampūrṇa* part. of *1pr* + *sam*, full.

*samyak* adv., well, properly.

*saṁrāj* m., great king; emperor.

*sarit* f., river.

*sarga* m., creation.

*sarpa* m., snake.

*sarva* (231) a., all.

*sarvatra* a., everywhere.

*saṁvit* m., n. *pr.*, the Sun-god *Sa-vitar*; sun.

√ *sah* (*sāhate*) endure.

*saha* adv., together; prep., often postpos., with, along with, (instr.).

*sahacara* m., companion; -ī f., wife.

*sahasā* adv., suddenly, quickly.

*sahasra* n., a., thousand.

*sahāya* m., companion, helper.

*sākṣin* m., witness.

*sādhana* n., means, device.

*sādhu* m., holy man, saint.

*sāman* n., Vedic melody, song; pl., the *Sāmaveda*.

*sāmanta* m., vassal.

*sāṁpratam* adv., at present.

*sāyam* adv., at evening.

*sārasa* m., crane.

*siṁha* m., lion.



√*sic* (*siñcāti*) drip, drop, moisten;  
— + *abhi* anoint as king.

√*1sidh* (*sédhati*) repel; — + *prati*  
hold back; forbid.

√*2sidh* (*sidhyati*) succeed; in caus.  
(*sādhāyati*) perform; acquire.

*sindhū* m., n. pr., the Indus.

*sīman* f., border, boundary; out-  
skirts.

*su* adv., well; easy; very.

√*su* (*sunōti*, *sunutē*) press.

*sukha* n., fortune, luck, happiness.

*sundara*, f. -ī, a., beautiful.

*sumanas* a., favorably-minded; as  
f., flower.

*surāpa* m., drunkard.

*suvarṇa* n., gold.

*suhṛd* m., friend.

√*sū* (*sūtē*) generate, bring forth;  
— + *pra* generate.

*sūkta* n., Vedic hymn.

*sūta* m., driver, charioteer.

*sūda* m., cook.

*sūrya* m., sun.

√*sr* (*sāratī*) flow; — + *anu* follow  
up; — + *apa* go away; in caus.

(-*sārāyati*) drive away.

√*srj* (*srjāti*) let go, create; —  
+ *ud* let loose or out; raise (the  
voice).

√*srp* (*sārpātī*) move; — + *pra* idem.

*sr̥ṣṭi* f., creation.

*setu* m., bridge, dike.

*senā* f., army.

√*sev* (*sévate*) serve, honor; — +  
*ni* dwell; devote oneself to;  
attend.

*sāinika* m., soldier.

*sāinya* n., army.

*soma* m., the intoxicating ferment-  
ed juice of the Soma-plant.

*skandha* m., shoulder.

√*stu* (*stāūti*: 4II) praise.

*stuti* f., song of praise; praise.

√*str* (*str̥nōti*, *str̥nutē*; *str̥nāti*,  
*str̥nūtē*) scatter, strew; — + *upa*  
scatter, bestrew.

*stena* m., thief.

*stotra* n., song of praise.

*strī* (276) f., woman.

√*sthā* (*tiṣṭhāti*) stand, intr.; be in  
or on, etc., be situated; caus.  
(*sthāpāyati*) put, place; appoint;  
stop; — + *adhi* mount, stand  
over; rule, govern; — + *anu*  
follow out, accomplish; (cf. also  
p. 96, last note); — + *ud* arise,  
rise (cf. Voc. 40); — + *upa* ap-  
proach, reach; — + *pra* mid.,  
start off; in caus. (act.), send; —  
+ *sam* in caus., cause to remain

*sthāna* n., place, locality; stead.

*sthita* part. of *sthā*; cf. 290, end.

*sthiti* f., condition.

√*snā* (*snāti*) bathe.

*snātaka* m., one who has perform-  
ed the ablutions customary at

the end of religious pupilage.

*snāna* n., bathing, bath.

*snāyu* m., tendon, bowstring.

*snigdha* part. of *snih*, affectionate.

√*snih* (*snihyati*) feel inclined to,  
love (gen., loc.).

*snūṣā* f., daughter-in-law.

√*spr̥ṣ* (*spr̥ṣāti*) touch.

√*spr̥h* (*spr̥hāyati*) desire (dat.).

*sma* encl., slightly assev.; often  
accompanies a present tense,

giving it the force of an historical tense.

√ *smṛ* (*smāṛati*) remember; think on; call to mind; teach; esp. in pass. *smāryate* 'it is taught, i. e. traditional'.

*smṛti* f., tradition; law-book.

*sraja* f., garland.

*sraṣṭṛ* m., creator.

*sva* a., own; one's own.

√ *svaṅj* (*svājate*) embrace; — + *pari* (Cf. Voc. 21) idem.

*svadṛṣ* a., similar.

√ *svap* (*svāpiti*: 429) sleep.

*svapna* m., sleep, dream.

*svayam* pron., own self, self.

*svayambhū* a., self-existent; as m., epithet of Brahma.

*svarga* m., heaven.

*svasr* f., sister.

*svādu* a., sweet.

*svādhyāya* m., private recitation of sacred texts.

*svāmin* m., possessor, lord.

*svāiram* adv., at pleasure.

*hata* part. of *han*.

√ *han* (*hānti*: 419) kill; caus. (*ghātāyati*), have killed; — + *apa* remove; — + *abhi* smite; — + *sam-ā* wound; — + *ni* kill; — + *prati* hinder; injure, offend; — + *sam* write.

*-han* (283) a., killing.

*hanu* f., jaw.

*hanumant* m., n. pr., a monkey-king.

*hantr* m., killer, slayer.

*hari* m., n. pr., a god.

*hariṇa* m., gazelle.

*hala* m. n., plough.

*havis* n., oblation.

*hasta* m., hand.

*hastin* m., elephant.

√ *1hā* (*jāhāti*) abandon, give up; neglect.

√ *2hā* (*jihīte*: 438) move.

√ *hi* (*hindoti*) send; — + *pra* idem.

*hi* assev. particle, surely; causal, for, because.

√ *hiṁs* (*hindāsti*) injure, destroy.

*hita* part. of *1dhā*; as adj., advantageous; as n., advantage.

*himavant* a., snowy; as m., the Himālaya Mts.

*hīna* part. of *1hā*, abandoned; wanting in; w. instr., without.

√ *hu* (*juhōti*, *juhute*) sacrifice.

*huta* *bhuj* (nom. *-bhuk*) m., fire.

√ *hū* see *hvā*.

√ *hr* (*hāṛati*) take away; steal; plunder; — + *apa* idem; — + *ā* act. and mid., fetch, bring; — + *ud-ā* cite, mention; — + *praty-ā* bring back; — + *ud* save, rescue.

*hṛd* (281) n., heart.

*hṛdaya* n., heart.

√ *hr̥ṣ* (*hṛṣati*, *hṛ̥ṣyati*) rejoice, be delighted; — + *pra* idem.

*he* interj., O, ho.

*hemanta* m., winter.

*hrasvam* adv., near by.

√ *hrī* (*jihṛēti*) be ashamed.

*hrī* f., modesty, bashfulness.

√ *hvā* (*hvāyati*) call; in caus. (*hvā-yāyati*) have called; — + *ā* call, summon.

## II. English-Sanskrit.

abandon, to: *tyaj*; *lhā*.  
 able: *samartha*; *ṣakya*.  
 able, to be: *ṣak*.  
 according to: *anu*, postpos.  
 acquire, to: *labh*; *āp*.  
 Aṣvins: *aṣvināu*, du.  
 address, to: *brū*.  
 adore, to: *nam* + *pra*.  
 adorn, to: *lṛ* + *alam*.  
 advantage: *hita* n.; *kalyāṇa* n.  
 adversity; *duḥkha* n.  
 afraid, to be: *bhī*.  
 afterward: *tatas*.  
 again: *punar*.  
 against: *prati*.  
 age: *vayas* n.  
 all: *sarva*; (entire) *viśva*.  
 all-protecting: *viśvapā*.  
 allow, to: *jñā* + *anu*.  
 alms: *bhikṣā* f.  
 alone (adv.): *eva*.  
 also: *api*.  
 altar: *vedī* f.  
 although: *api*.  
 always: *sadā*, *nityam*.  
 amuse oneself, to: *ram*.  
 ancient: *purāṇa*.  
 and: *ca*, postpos.; *tathā*.  
 anger: *kopa* m.; *krodha* m.  
 animal: *tiryāṇc* m.  
 announce, to: *lvid* + *ni*, caus.

answer, to: *bhāṣ* + *prati*.  
 appoint, to: *kṛp*, caus.; *yuj* + *ni*.  
 approach, to: *gam* + *ā*; *yā* + *ā*.  
 argument (reason): *vāc* f.  
 arise, to: *bhū*; (get up) *sthā* + *ud*.  
 arm: *bāhu* m.  
 army: *senā* f.  
 arrive, to: *gam* + *ā*.  
 arrow: *śara* m.; *iṣu* m.  
 Aryan: *dviṣa* m.; *dviṣāti* m.  
 ascetic: *muni* m.; *yati* m.; *pari-  
 vrāj* m.; *tapasvin* m.; — to be-  
 come an a., *vraj* + *pra*.  
 ashamed, to be: *hrī*.  
 ashes: *bhasman* n.  
 ask, to (inquire): *prach*.  
 ask for, to: *arthaya*.  
 assembly: *sabhā* f.; *pariṣad* f.  
 astronomy: *jyotiṣa* n.  
 attain, to: *labh*; *vid*; *lāṣ*; *āp*;  
*āp* + *ava* or *pra*.  
 attainment: *lābha* m.  
 author: *karṭṛ* m.; (of Vedic  
 hymns, etc.) *draṣṭṛ* m.  
 axe; *paraṣu* m.  
 ———  
 bad: *pāpa*.  
 bank: *tīra* n.  
 banner: *ketu* m.  
 barbarian: *yavana* m.  
 bathe, to: *snā*.

- battle: *raṇa* m. n.; *yuddha* n.  
 be, to: *bhū*; *vrt*; (be situated) *sthā*.  
 bear, to: *bhṛ*; (bring forth) *sū*; *sū + pra*.  
 bear: *ṛkṣa* m.  
 beat, to: *taḍ*.  
 beautiful: *sundara*; *rūpavant*.  
 beauty: *rūpa* n.  
 become, to: *bhū*; *vrt*.  
 bee: *ali* m.; *madhulih* m.  
 beg, to: *bhikṣ*.  
 begin, to: *rabh + ā*.  
 behind: *paścāt* (w. gen.).  
 behold, to: *īkṣ*.  
 Benares: *kāśī* f.  
 bend, to: *nam*.  
 benefit, to: *īkr + upa*.  
 beseech, to: *pad + pra*.  
 besiege, to: *rudh*; *rudh + upa*.  
 best: *śreṣṭha*; *jyeṣṭha*.  
 betake oneself, to: *yā*; *ṣri + ā*.  
 better: *śreyas*; *jyāyas*.  
 bind, to: *bandh*.  
 biped: *dvipad*.  
 bird: *vihaga* m.; *pakṣin* m.  
 birth: *jāti* f.; *janman* n.  
 black: *kr̥ṣṇa*.  
 blame, to: *nind*; *īkr + tiras*.  
 blessed: *bhagavant*; (as prefix) *ṣri*.  
 blood: *rudhira* n.  
 blow, to (intr.): *vah*.  
 boat: *nāu* f.  
 body: *garīra* n.; *vapus* n.; *kāya* m.; (heavenly: sun, etc.): *jyotiḥ* n.  
 bone: *asthan* n.  
 book: (manuscript) *pustaka* n.; (work) *grantha* m.  
 born, to be: *jan*; *jan + ud*.  
 both: *ubha* du.  
 bow, to: *nam*.  
 boy: *bāla* m.; *kumāra* m.  
 Brāhman: *brāhmaṇa* m.; *dvija* m.; *dvijāti* m.; *vipra* m.  
 branch: *śākhā* f.  
 brave: *dhīra*.  
 breast: *uras* n.; *vakṣas* n.  
 bridegroom: *varā* m.  
 bring, to: *nī + ā*; *hr̥ + ā*.  
 broad: *pr̥thu*; *uru*.  
 brother: *bhrātṛ* m.  
 burn, to: *dah*.  
 business: *kārya* n.  
 but: *tu*; *kimtu*; *punar*.  
 call, to: *hvā*; (name) *vao*; *vad*.  
 capable: *samartha*.  
 caste: *jāti* f.  
 cattle: *go* m. pl.  
 cease, to: *gam*; *ram + vi*.  
 celebrated: *viśruta*; *śrīmant*.  
 chain: *hāra* m.  
 charioteer: *sūta* m.  
 charm: *kānti* f.  
 check, to: *dam*, *caus*; *rudh*.  
 chest: *vakṣas* n.; *uras* n.  
 child: *bāla* m.; *ṣiṣu* m.  
 choose, to: *2vr*.  
 cistern: *vāpī* f.  
 citizen: *pāura* m.  
 city: *nagara* n.; *-ī* f.; *pur* f.  
 cleverness: *buddhi* f.  
 climb, to: *ruh + ā*.  
 close, to: *lṛ + sam*; *ldhā + api*.  
 cloud: *megha* m.  
 coachman: *sūta* m.  
 come, to: *gam + ā*; *yā + ā*; *i +*



- abhi* or *ā*; come out: *gam* + *nis*; *yā* + *nis*.  
 command, to: *diṣ* + *ā*; *jñā* + *ā* caus.  
 command: *ajñā* f.; *nideṣa* m.  
 commit, to: *car* + *ā*; *lkr*.  
 companion: *sahāya* m.; *sahaca-*  
*ra* m.  
 company: *samāja* m.  
 compose, to: *rac*.  
 conduct: *vr̥tta* n.  
 confine, to: *rudh* + *ni*.  
 conquer, to: *ji*.  
 consecrate, to: *nā* + *upa*.  
 consider, to: *cint*; *lvid*.  
 consort: *patnī* f.  
 cook, to: *pac*.  
 copying: *lekhana* n.  
 cord, sacred: *upavīta* n.  
 count, to: *gaṇaya*.  
 courageous: *tejasvin*.  
 course: *gati* f.  
 cover, to: *lṛ* (mid.); *lṛ* + *sam*  
 (mid.).  
 cow: *dhenu* f.; *go* f.  
 cowherd: *gopa* m.  
 create, to: *srj*.  
 creator: *dhātṛ* m.; *sraṣṭṛ* m.  
 creature: *prāṇin* m.; *jagat* n.  
 crescent: *kalā* f.  
 cross, to: *tr*.  
 crow: *vāyasa* m.  
 curds: *dadhan* n.  
 cut, to: *kṛt*; *chid*.  
 cut off, to: *kṛt* + *ava*; *chid* + *ava*.  
 daily: *nitya*; (adv.) *nityam*; *pra-*  
*tyaham*.  
 dancing: *nṛtta* n.  
 daughter: *kanyā* f.; *putrī* f.; *du-*  
*hitṛ* f.  
 day: *divasa* m.; *dina* n.; *ahan* n.;  
 d. by d.: *dine dine*; *pratyaham*;  
 a day and a night: *ahorātra* n.  
 dead: *mṛta*; *vipanna*.  
 decide, to (settle): *nā* + *nis*.  
 deed: *karma* n.  
 deity: *devatā* f.  
 delicate: *taruṇa*.  
 delight, to (tr.): *tuṣ*, caus.  
 deliverance: *mukti* f.  
 demon: *rākṣasa* m.  
 depart, to: *i* + *apa*.  
 describe, to: *varṇaya*.  
 desire, to: *lubh*.  
 destroy, to: *bhāñj*.  
 despise, to: *man* + *ava*; *bhū* + *pari*.  
 determine, to: *ci* + *nis* or *vi-nis*.  
 devoted: *bhakta*; *smigdhā*.  
 devotion: *bhakti* f.  
 die: *akṣa* m.  
 die, to: *mṛ*; *i* + *pra*; *pad* + *vi*.  
 difficult: *durlabha*; *duṣkara*.  
 dig, to: *khan*.  
 diligence: *udhyoga* m.  
 diligently: *bhṛṣam*.  
 disappear, to: *naṣ* + *vi*.  
 disease: *ruj* f.; *vyādhi* m.  
 dismount, to: *ruh* + *ava*.  
 disown, to: *khyā* + *prati-ā*.  
 dispute, to: *vad* + *vi*.  
 distress, to: *du*.  
 distribute, to: *bhāj* + *vi*.  
 divine: *divya*.  
 do, to: *lkr*; *car* + *sam-ā*.  
 domestic: *grhya*.  
 dog: *ṣṇan* m.; *ṣuṇī* f.  
 door: *dvār* f.

doorkeeper: *dvāḥstha* m.

dove: *kapota* m.

draw, to: *vah*.

drink, to: *lpā*.

driver: *sūta* m.

drop, to: *sic*.

drop: *bindu* m.

dwell, to: *3vas*; *vas* + *ni*; dwell  
on (fig.): *sañj*.

ear: *karṇa* m.

earth: *prthivī* f.; *bhū* f.; *bhūmi* f.

east, eastern: *prāñc*; the E.: *prācī*  
f., sc. *dāc*.

eat, to: *ad*; *2aḥ*; *bhakṣ*; *bhuj*.

eating: *bhakṣaṇa* n.

eclipse, to: *1kr* + *tiras*.

eight: *aṣṭa*.

eighth: *aṣṭama*.

eighty: *aṣṭi* f.

eightieth: *aṣṭitama*.

eldest: *jyēṣṭha*.

elephant: *gaja* m.; *hastin* m.

eleventh: *ekādaśa*.

emerge, to: *tr* + *ud*.

eminent, to be: *ṣubh*.

emperor: *saṃrāj* m.

encompass, to: *1vr*; *chid* + *ava*.

end: *anta* m.

endure, to: *sah*.

enemy: *ari* m.; *ṣatru* m.; *dviṣ* m.

enjoy, to: *bhuj*.

enjoyment: *bhoga* m.

enter, to: *viṣ* + *pra*.

entrancing: *manohara*.

envoy: *dūta* m.

entrust, to: *1dā* + *pra*.

equip, to: *nah* + *sam*.

eulogy: *stotra* n.

even (adv.): *api*.

every: *sarva*.

evil (adj.): *pāpa*; (subst.) *pāpa* n.

exceedingly: *ati*.

explain, to: *brū* + *vi*; *1vr* + *vi*;  
*cakṣ* + *vi-ā*.

exterminate, to: *chid* + *ud*.

eye: *netra* n.; *cakṣus* n.; *akṣan* n.;  
*locana* n.

face: *mukha* n.

fagot: *samidh* f.

fair: *sundara*.

fall, to: *pat*; *pat* + *ni*; fall to  
one's lot: *r*; fallen (killed):  
*patita*; *mṛta*.

fame: *kīrti* f.; *yaças* n.

family: *vaṇṣa* m.

famous: *viçruta*.

fast (firm): *dṛḍha*.

fasten, to: *bandh*.

fat: *pīna*; *puṣṭa*.

father: *janaka* m.; *pitr* m.

fault, to find: *1kr* + *tiras*.

faultless: *anavadya*.

fear: *bhaya* n.

field: *kṣetra* n.

fifth: *pañcama*.

fight, to: *yudh*.

filled: *pūrṇa*; *sampūrṇa*.

finally: *ante*.

find, to: *2vid*.

finish, to: *āp* + *sam*.

fire: *agni* m.; *hutabhuj* m.

firewood: *samidh* f.

first: *prathama*; at first: *pra-*  
*thamam*.

fish: *matsya* m.; *mīna* m.

fit, to: *yuj*.

- five: *pañca*.  
 flee, to: *palāy*.  
 flit, to: *bhram*.  
 flock: *paṣu* m. pl.  
 flower: *puspa* n.; *sumanas* f.  
 fly, to: *pat*; fly up: *pat* + *ud*.  
 fodder: *ghāsa* m.  
 foe: *ari* m.; *ṣatru* m.  
 follow, to: *gam* + *anu*; *i* + *anu*.  
 fond, to be: *tuṣ*.  
 food: *anna* n.  
 foot: *pāda* m.; *pad* m.  
 force: *bala* n.  
 foreign: *para*.  
 forehead: *lalāṭa* n.  
 forest: *vana* n.  
 forest-dwelling: *vanavāsin*.  
 form, to: *lmā* + *nis*.  
 formula (sacrificial): *yajus* n.  
 fortune: *grī* f., often pl.; goddess of f.: *grī* f.  
 forty: *catvāriṃśat* f.  
 four: *catur*.  
 free, to: *muc*.  
 friend: *mitra* n.; *sakhi* m.; *su-  
hṛd* m.  
 friend-betrayer: *mitradruh*.  
 front: *agra* n.; in f. of: *agre*,  
*samakṣam* (gen.).  
 fruit: *phala* n.  
 fruitful: *phalavant*.  
 full: *pūrṇa*; *sampūrṇa*.  
 gain, to: *labh*.  
 garden: *udyāna* n.  
 garland: *mālā* f.; *śraj* f.  
 gate: *dvār* f.  
 gather, to: *ci* + *sam*.  
 gazelle: *hariṇa* m.; *mṛga* m.  
 generous: *dātṛ*.  
 get, to: *labh*; *laç*; *āp*.  
 gift: *dāna* n.  
 gird, to: *nah* + *sam*.  
 girdle: *mekhalā* f.  
 girl: *kanyā* f.; *bālā* f.  
 give, to: *yam*; *ldā*.  
 giver: *dātṛ* m.  
 glance: *drç* f.  
 glory: *kīrti* f.; *yaças* n.  
 go, to: *car*: *yā*; *gam*; *i*; go on  
 (continue): *vṛt* + *pra*.  
 god: *deva* m.; goddess: *devī* f.  
 gold: *suvarṇa* n.  
 govern, to: *çās*; *rājyaṁ kṛ*.  
 good: *sādhu*; *sant*.  
 gracious: *çiva*.  
 graciousness: *kṛpā* f.  
 grain: *dhānya* n.  
 grammar: *vyākaraṇa* n.  
 grasp, to: *grah*.  
 graze, to: *car*.  
 great: *mahant*.  
 great king: *mahārāja* m.  
 greater: *mahīyas*; *adhika*.  
 greatly: *bahu*; *bhṛçam*.  
 greedy: *lubbha*.  
 Greek: *yavana* m.  
 greet, to: *vand*; *vad* + *abhi*, caus.  
 grieve, to: *du*.  
 ground: *bhūmi* f.; on the g.: *adhas*.  
 grind, to: *piç*.  
 guard, to: *rakç*; *gopāya*.  
 guest: *athiti* m.  
 guilt: *pāpa* n.; *enas* n.  
 hand: *kara* m.; *pāṇi* m.; *hasta* m.  
 hang, to: *sañj*; *lag*.  
 happiness: *sukha* n.



happy, to be: *mud*.  
 hard to find: *durlabha*.  
 harm, to: *1kr + apa*.  
 hate, to: *dvīṣ*; *dvīṣ + pra*.  
 hear, to: *ṣru*.  
 heart: *hr̥daya* n.; *hr̥d* n.  
 heaven: *svarga* m.  
 heavy: *guru*.  
 hell: *naraka* m.  
 here: *atra*; *iha*.  
 hero: *gūra* m.; *vīra* m.  
 hesitation: *ṣaṅkā* f.  
 high: *ucchr̥ita*.  
 high water: *pūra* m.  
 hold shut, to: *ldhā + api*.  
 holy: *sādhū*.  
 holy writ: *ṣrutī* f.  
 home (adv.): *gṛham*.  
 honey: *madhu* n.  
 honor, to: *pūj*; *nam*; *sev*.  
 hope: *āṣā* f.  
 horse: *aṣva* m.  
 house: *gṛha* n.: master of the h.,  
*gṛhastha* m.  
 householder: *gṛhastha* m.  
 house-priest: *purohita* m.  
 how?: *katham*.  
 human: *mānuṣa*.  
 hunter: *vyādha* m.  
 hurl, to: *2as*; *kṣip*.  
 husband: *pati* m.; *bharitṛ* m.  
 hymn: *sūkta* n.

I: *aḥam*.

impart, to: *lvid + nī*, caus.  
 inclined, to be: *snih*.  
 increase, to: *vr̥dh*.  
 India: *bharatakhaṇḍa* m.  
 initiate, to: *nī + upa*.

injustice: *adharma* m.  
 intelligence: *buddhi* f.  
 iron: *loha* n.

jaw: *hanu* f.  
 jewel: *maṇi* m.; *ratna* n.; *bhū-  
 ṣaṇa* n.

kill, to: *mṛ*, caus.; *han*; *han*, caus.  
 kindle, to: *idh*.  
 king: *nṛpa* m.; *nṛpati* m.; *pā-  
 rthiva* m.; *rājan* m.; *bhūbhūj*  
 m.; *bhūbhṛt* m.  
 kingdom: *rājya* n.  
 know, to: *lvid*; *jñā*.  
 knowledge: *vidyā* f.; *jñāna* n.

lament, to: *lap + vi*.  
 land: *deśa* m.  
 language: *bhāṣā* f.  
 last, at: *ante*.  
 law: *dharma* m.; *vidhi* m.  
 law-book: *smṛti* f.; *dharmaṣā-  
 stra* n.  
 law-suit: *vyavahāra* m.  
 lead, to: *nī*.  
 leader: *netṛ*.  
 learn, to: *gam + ava*; *lvid*; *i +  
 adhi*.  
 learned: *vidvāns*; *paṇḍita*; *kṛcāla*.  
 learning: *vidyā* f.  
 leather: *carman* n.  
 leavings: *ucchiṣṭa* n.  
 lesson: *adhyāya* m.  
 lick, to: *lih*; *lih + ava*.  
 life: *jīvita* n.; *āyus* n.; *carita* n.  
 light: *jyotis* n.  
 light (not heavy): *laghu*.  
 like: *iva*.



limb: *aṅga* n.  
 lion: *siṅha* m.  
 lip: *oṣṭha* m.  
 listen, to: *ṣru*.  
 live, to: *jīve*; *vṛt*; *an* + *pra*.  
 long: *dīrgha*; (adv.) *cīram*.  
 look at, to: *īkṣ* + *pra*.  
 lord: *īṣvara* m.; *pati* m.  
 lotus: *padma* m. n.  
 love, to: *snih*.  
 love, god of l.: *kāma* m.  
 lunar mansion: *nakṣatra* n.  
 ———  
 maiden: *kanyā* f.; *bālā* f.  
 maidservant: *dāsī* f.  
 make, to: *īkr*.  
 man (*vir*): *nara* m.; *pumāṅs* m.;  
     *puruṣa* m.; (*homo*): *jana* m.;  
     *mānava* m.; *manuṣya* m.; *nara* m.  
 mankind: *jana* m. pl.  
 many: *bahu*; *prabhūta*.  
 march, to: *cal* + *pra*.  
 marriage: *vivāha* m.  
 marry, to: *nī* + *pari*.  
 master: *bhartṛ* m.; *pati* m.  
 mat: *kaṭa* m.  
 means: *sādhana* n.  
 medicine: *auśadha* n.  
 meet, to (intr.): *gam* + *sam* (mid.).  
 meeting: *samāgama* m.  
 melted butter: *ghṛta* n.  
 mention, to: *hr* + *ud-ā*.  
 merchant: *vaṇij* m.  
 merit: *punya* n.  
 mighty: *balin*; *balavant*; *vibhu*.  
 milk, to: *duh*.  
 milk: *kṣīra* n.; *payas* n.  
 mind: *manas* n.; *mati* f.  
 minister: *mantrin* m.

misfortune: *duḥkha* n.; *āpad* f.  
 modesty: *hrī* f.  
 moisten, to: *sic*.  
 monarch: *saṃrāj* m.  
 money: *dhana* n.; *vasu* n.  
 month: *māsa* m.  
 moon: *candramas* m.; *candra* m.;  
     *indu* m.  
 mostly: *bhūyas*.  
 morning, in the: *prātar*.  
 mother: *mātr* f.; *ambā* f.  
 mother-in-law: *ṣvaṣṭrū* f.  
 mountain: *giri* m.; *parvata* m.  
 mouth: *mukha* n.  
 much: *prabhūta*; *bahu*.  
 mouthful: *grāsa* m.  
 murder, to: *mṛ*, caus.; *han*; *han*,  
     caus.  
 must: *arh*; cf. § 320 and Exer-  
     cise 30.  
 ———  
 name: *nāman* n.; by n.: *nāma*.  
 name, to: *vac*; *vad*; (reckon)  
     *gaṇaya*.  
 neck: *kaṇṭha* m.  
 neglect, to: *lā*.  
 net: *jāla* n.  
 never: *na kadā* + *api*, *cid*, or  
     *cana*.  
 news: *vṛttānta* m.  
 night: *rātri* f.  
 no one: *na ka* + *api*, *cid*, or *cana*.  
 north, northern: *udañe*; the N.:  
     *udicī* f., sc. *diṣ*.  
 not: *na*; *mā*.  
 nothing: *na kim* + *api*, *cid*, or  
     *cana*.  
 now: *adhunā*; *sāmpratam*.

- O: *he*.  
 obedient: *vidheya*.  
 oblation: *havis* n.  
 occur, to: *ḍṛç*, pass.; 2*vid*, pass.  
 ocean: *udadhi* m.; *samudra* m.  
 offend, to: *han* + *prati*; 1*hā*.  
 offering (sacrificial): *havis* n.  
 old: *vr̥ddha*; older: *jyāyasa*.  
 omnipresent: *vibhu*.  
 once: *sakṛt*.  
 one: *eka*.  
 only: *eva*.  
 opinion; *mati* f.; *mata* n.  
 or; *vā*, postpos.; *athavā*.  
 ordain, to: *kṛp*, caus.; 1*dhā* + *vi*;  
 ordained: *vihitā*.  
 order, to: *jñā* + *ā*, caus.  
 other; *anya*; *itara*, *apara*.  
 outskirts: *siman* f.  
 overcome, to: 2*pr*.  
 overwhelm, to: *vṛs*.  
 own, one's own: *sva*.  
 ox: *anaḍuh* m.
- 
- pair: *yugma* n.  
 palace: *prāsāda* m.  
 parents: *pitṛ*, m. du.  
 part: *bhāga* m.  
 path: *mārga* m.; *panthan* m.  
 pearl: *muktā* f.  
 peasant: *kr̥ṣṭvala* m.  
 penance: *tapas* n.; *prāyaścitta* n.  
 people: *jana*, pl.; *loka*, s. and pl.  
 perform, to: *sidh*, caus.; *car*;  
*car* + *sam-ā*; (a sacrifice) *tan*.  
 perfume: *gandha* m.  
 perish, to: *naç* + *vi*.  
 pestle: *musala* m. n.  
 pierce, to: *vyadh*.
- pilgrimage: *tīrthayātrā* f.  
 pious: *sādhu*.  
 place, to: 1*dhā*; *dhā* + *sam-ā*.  
 place: *pada* n.; *deça* m.  
 plan: *abhiprāya* m.  
 plant, to: *ruh*, caus.  
 play, to: *dīv*.  
 please, to: *ruc*.  
 pleasure: *sukha* n.; with p., pleas-  
 antly: *sukhena*; (wish, choice)  
*icchā* f.; *kāma* m.; at p.: *sve-*  
*cchayā*.  
 plough: *lāṅgala* n.; *hala* m. n.  
 plough, to: *kr̥ṣ*.  
 plunder, to: *luṇṭh*; *hr̥*; *lup*.  
 poem: *kāvya* n.  
 poet: *kavi* m.  
 point out, to: *diç*.  
 polluted, to be: *duç*.  
 poor: *daridra*.  
 possessions: *dhana* n.  
 post, sacrificial: *yūpa* m.  
 pot: *ghaṭa* m.  
 pound, to: *piç*.  
 pour, to: *hu*.  
 power: *bala* n.  
 powerful: *balin*; *balavant*.  
 praise, song of p.: *stuti* f.; *stotra* n.  
 praise, to: *çan̥s*; *stu*.  
 pray for, to: *arth*.  
 prescription: *ādeça* m.  
 presence: *saṁipa* n.  
 previous; *pūva*.  
 priest: *ṛtvij* m.  
 prince: *kumāra* m.  
 property: *vasu* n.; *dhana* n.  
 prosperity: *bhūti* f.  
 protect, to: *rakṣ*; 2*pā*; *pā*, caus.  
 protection; *çaraṇa* n.

protector: *rakṣitr* m.

punish, to: *daṇḍaya*; *ḥas*.

punishment: *daṇḍa* m.

put, to: *sthā*, caus.; *ldhā*; *yuj*  
+ *ni*.

quadruped: *catuspad*.

quarter: *pāda* m.; (of the sky)  
*diṣ* f.

queen: *devī* f.; *rājñī* f.; *mahiṣī* f.

rain: *vr̥ṣṭi* f.

rain, to (give rain): *vr̥ṣ*.

raise, to (the voice): *srj* + *ud*.

ray: *pāda* m.; *raçmi* m.

reach, to: *labh*; *āp* + *pra*.

read, to: *i* + *adhi*; (aloud) *paṭh*;  
*vac*, caus.

realm: *rājya* n.

receive, to: *labh*; *grah*; *grah*  
+ *prati*; *ldā* + *ā*.

recitation (private): *svādhyāya* m.

recite, to: *paṭh*; (tell) *kath*.

reckon, to: *gaṇaya*.

recompense, to: *lkr* + *prati*.

reduced (in fortune): *kṣīṇa*.

region: *diṣ* f.; *deça* m.

rein: *raçmi* m.

rejoice, to: *tus*; *mud*.

remember, to: *smṛ*.

restrain, to: *grah* + *ni*.

return, to: *vṛt* + *ni*.

rice: *tanḍula* m.

reverence, to: *nam*; *pūj*; *ās* + *upa*.

reward: *phala* n.

rich: *dhanin*; *çrīmānt*; *vasumant*  
(comp. and sup. sometimes *va-*  
*sīyas*, *vasiṣṭha*).

riches: *dhana* n.; *vasu* n.; *çrī* f.;

*rāi* m.

righteousness: *satya* n.

right (subst.): *dharma* m.

Rigveda: *ṛgveda* m.; *ṛcas* f. pl.

rise, to (of sun, etc.): *gam* + *ud*;  
*i* + *ud*.

river: *nadī* f.; *sarī* f.

road: *mārga* m.; *panthan* m.

rob, to: *muṣ*, *luṇṭh*.

root: *mūla* n.

rub, to: *mṛj*; *mṛj*, caus.

royal: *rāja*-, in cpd.

rule, to: *sthā* + *adhi*; *ṛç*.

run, to: *dhāv*; *dru*.

running: *dhāvana* n.

sacrament: *saṁskāra* m.

sacrifice, to: *yaj*; (for some one)  
*yaj*, caus.

sacrifice: *yajña* m.

sacrificial formula: *yajus* n.

sage: *ṛṣi* m.

sake of, for the: *artha* in cpd.  
(cf. 375, 3).

salt: *lavaṇa* n.

salvation: *mukti* f.; *bhūti* f.; *hita* n.

satiated: *tr̥pta*.

satisfy, to: *tr̥p*, caus.; (oneself)  
*tr̥p*.

save, to: *hr̥* + *ud*.

Savitar: *savitṛ* m.

say, to: *vad*; *vac*; *brū*.

scatter, to: *2kr̥*.

scholar: *çīṣya*: (learned man)  
*pañḍita* m.

science: *çāstra* n.

sea: *udadhi* m.; *samudra* m.

seat oneself, to: *sad* + *ni*.



- second: *dvitīya*.  
 see, to: *paç*; *drç*; *īkṣ*; *īkṣ* + *pra*.  
 seer: *ṛṣi* m.  
 send, to: *sthā* + *pra*, caus.  
 servant: *bhṛtya* m.; *bhṛtaka* m.  
 serve: *sev*.  
 set, to: (place) *ldhā*; (intr., of sun, etc.) *i* + *astam*; *gam* + *astam*.  
 shade: *chāyā* f.  
 she, etc.: *sā*, f. of *ta*.  
 shine, to: *çubh*; *rāj*; *bhā* + *vi*.  
 ship: *nāu* f.  
 shoe: *upānah* f.  
 show, to: *drç*, caus.  
 shrewd: *paṭu*.  
 shut, to: *ldhā* + *api*; *lvṛ* + *sam*.  
 sick: *vyādhita*; *rugna*.  
 side: *pakṣa* m.  
 sin: *pāpa* n.; *enas* n.  
 sing, to: *2gā*.  
 singing: *gīta* n.  
 sip, to: *cam* + *ā*.  
 sister: *svasṛ* f.  
 sit, to: *sad*; *sad* + *ni*.  
 situated, to be: *vṛt*.  
 six: *ṣaṣ*.  
 sixth: *ṣaṣṭha*.  
 skilled: *paṭu*.  
 sky: *div* f.; *diç* f. pl.; *ākāṣa* n.  
 slave: *dāsa* m.; *dāsī* f.  
 slay, to: *mṛ*, caus.; *han*.  
 sleep, to: *svap*; *çī*.  
 smell, to: *ghrā*.  
 smite, to: *hr* + *pra*; *han* + *abhi*.  
 so: *iti*; *evam*; *tathā*.  
 soldier: *sānika* m.  
 some (pl.): *eka* pl.; some . . others: *ke cit* . . *ke cit*.  
 sometimes: *kra cit*.  
 son: *putra* m.; *sūta* m.  
 son-in-law: *jāmātr* m.  
 song: *gir* f.; *gīta* n.; (of praise) *stotra* n.; *stuti* f.  
 soul: *ātman* m.  
 sow, to: *vap*.  
 speak, to: *vad*; *vac*; *bhāṣ*.  
 spear: *kunta* m.  
 speech: *vāc* f.; *bhāṣā* f.  
 spoon: *juhū* f.  
 stand, to (intr.): *sthā*.  
 state, to: *brū*.  
 steal, to: *cur*; *muṣ*; *luṇṭh*.  
 steer: *go* m.  
 stick: *daṇḍa* m.  
 stone: *dṛṣad* f.; (precious) *maṇi* m.  
 stop, to (tr.): *rudh*.  
 strange (another's): *para*.  
 street: *rathīyā* f.; *mārga* m.  
 strike, to: *taḍ*.  
 strive, to: *yāt*.  
 strongest: *balīṣṭha*.  
 study, to: *i* + *adhi* (mid.); *2as* + *abhi*.  
 subject: *prajā* f.  
 such: *īdrç*.  
 suffering: *duḥkha* n.  
 suffused: *ruddha*.  
 suitable: *anurūpa*.  
 summit: *çikhara* m.  
 sun: *bhānu* m.; *āditya* m.  
 survive, to: *çīṣ* + *ud*.  
 sweet: *svādu*.  
 swift: *āçu*.  
 sword: *asi* m.  
 take, to: *dā* + *ā*; *grah*; *grah* + *prati*.  
 take place, to: *jan*; *bhū*



take refuge, to: *pad + pra*.

tasteful: *rasavant*.

tax: *kara m*.

teach, to: *i + adhi*, caus.; *diç + upa*.

teacher: *guru m*.; *ācārya m*.

tear: *açru n*.; *bāṣpa m*.

tell, to: *kathaya*; *vad*.

temple: *devakula n*.

ten: *daça*.

tend to, to: *kṛp*.

terrify, to: *bhī*, caus.; *vij + ud*, caus.

text-book: *çāstra n*.

that: *ta*; *ayam*; *asāu*.

then: *tadā*.

there: *tatra*.

thereupon: *tatas*.

thief: *stena m*.; *cāura m*.

think, to: *cint*; *man*; think on: *smṛ*; *dhyā*.

third: *trītiya*.

thirty: *triṅcat*.

thirty-three: *trayastrīṅcat*.

this: *ta*; *ayam*.

thou: *tvam*.

three: *tri*.

threefold: *trivṛt*.

thrice: *tris*.

thus: *iti*; *evam*; *tathā*.

time: *kāla m*.

to-day: *adya*.

to-morrow: *çvas*.

tongue: *jihvā f*.

torment, to: *pīḍ*; *vyath*, caus.

touch, to: *spṛç*.

trade: *vyavahāra m*.; *vāṇijya*.

travel, to: *vas + pra*; *sihā + pra* n. (mid.).

treasury: *koṣa m*.

tree: *vrkṣa m*.; *taru m*.

tremble, to: *kamp*.

true: *satya*; (faithful) *bhakta*.

truth: *satya n*.

twelfth: *dvādaça*.

twelve: *dvādaça*.

twenty-eight: *aṣṭaviṅcati*.

twenty-seven: *saptaviṅcati*.

twice: *dvis*.

twilight: *sandhyā f*.

twine: *bandh*.

two: *dva*.

umbrella: *chattra n*.

understand, to: *gam + ava*.

unite, to (intr.): *gam + sam* (mid.).

untruth: *anṛta n*.; *asatya n*.

upaniṣad: *upanīṣad f*.

useful, to be: *sev*.

vassal: *sāmanta m*.

Veda: *veda m*.

verse: *çloka m*.; (of Rigveda) *ṛc f*.

vessel: *pātra n*.

victorious, to be: *ji*.

victory: *jaya m*.

view (opinion): *mati f*.; *mata n*.

village: *grāma m*.

virtue: *dharma m*.; *punya n*.

visit, to: *gam + abhi*.

voice: *vāc f*.; *gir f*.

wagon: *ratha m*.

warrior: *kṣatriya m*.

wash, to: *kṣal*; *spṛç*.

water: *jala n*.; *vāri n*.; *ap f*. pl.

wave: *vāci m*.

we: *vayam*.

wear, to: *dhṛ*, caus.; *bhṛ*.

weary, to become: *ḡam*.

weave, to: *granth*; *bandh*.

wedding: *vivāha* m.

weep, to: *rud*.

west, western: *pratyañc*; the

West: *pratiçī* f., sc. *diç*.

what (rel.): *ya*.

wheel: *cakra* n.

when (rel.): *yadā*.

when?: *kadā*.

whence?: *kutas*.

where (rel.): *yatra*.

where?: *kva*; *kutra*.

which (rel.): *ya*.

which (of two)?: *katara*.

white: *çveta*.

whither?: *kva*; *kutra*.

who (rel.): *ya*.

who?: *ka*.

whoever: *ya ka + api, cid* or *cana*; often by rel. alone.

whole: *kṛtsna*.

why?: *kutas*; *kasmāt*.

wicked: *pāpa*.

wife: *bhāryā* f.; *nārī* f.; *patnī* f.

win, to: *jī*.

wind: *vāyu* m.; *vāta* m.

winter: *hemanta* m.

wipe, to: *mṛj*; *mṛj + apa* or *pari*.

wish, to: *iç*.

with: *saha*, w. inst.; or by instr. alone.

withered: *mlāna*.

without: *vinā* (instr., acc.).

witness: *sākṣin* m.

wolf: *vṛka* m.

woman: *nārī* f.; *vadhū* f.; *strī* f.; *jāyā* f.

woman-servant: *dāsī* f.

wood: *kāṣṭha* n.; (forest) *vana* n.

word: *vāc* f.; *çabda* m.

work: *karman* n.; (literary) *grantha* m.

world: *loka* m.; *jagat* n.; *bhuvana* n.

world-spirit: *brāhman* n.

worship, to: *pūj*.

worthy: *sadṛça*.

wound, to: *kṣan*.

wreath: *mālā* f.; *sraja* f.

year: *saṁvatsara* m.; *varṣa* m. n.

yoke, to: *yuj*, caus.

yonder: *tatra*.

young: *yuvan*.

## Appendix.

### Hindu Names of Letters.

The Hindus call the different sounds, and the characters representing them, by the word *kāra* ('maker') added to the sound of the letter, if a vowel, or to the letter followed by *a*, if a consonant. Thus, *a* (both sound and character) is called *akāra*; *ū*, *ūkāra*; *k*, *kakāra*; and so on. But sometimes *kāra* is omitted, and *a*, *ū*, *ka*, etc., are used alone. The *r*, however, is never called *ra-kāra*, but only *ra* or *repha* ('snarl'). The *anusvāra* and *visarga* are called by these names alone.

### Modern Hindu Accentuation of Sanskrit.

In the pronunciation of Sanskrit almost all Brāhmins employ, with insignificant variations, an ictus-accent, which is quite different from the older musical accent (*svara*) described in Indian and European grammars, and employed nowadays exclusively in the recitation of the Veda. The older system, moreover, as marked in the Vedic texts, has been subjected to very considerable modifications by the Hindus in the traditional recitations of the Vedic schools.

The modern ictus-accent is weaker than that of English. The more important rules governing its use are as follows:

1. *a*. In primitive verbs and derivatives from them the root-syllable is usually accented. *b*. But the accent never goes further back than the fourth place, and seldom back of the third. It may rest on the third syllable only if the penult be short; on the fourth, only if both antepenult and penult be short; thus, *kāranam*, *kāranāt*, but *karanēna*; *bódhati*, *kṣipasi*, *nācyatha*, but *bodhācaḥ*, *kṣipāmaḥ*, *naçyanti*; *dúhitā*, *dúhitaram*, but *duhitṛṇām*.

2. Derivatives from nouns generally retain the accent of the

primitive, with the limitations given in 1. b.; thus, *rāṅku*, *rāṅkava*; *gārga*, *gārgyaḥ*, but *gārgyāyaṇī*. A naturally short vowel in the penult, if followed by a group of consonants containing *y* or *v*, does not generally become long by position; thus, *prābala*, *prābalyam*; *ūkta*, *ūktatvāt*.

3. In verbs and verbal derivatives joined with prepositions, in augmented and reduplicated forms, and sometimes in declensional forms, the accent is recessive, if the root or stem-syllable be short; thus, *āgamat*, *ānatam*, *aniṣṭhitam*, but *utkṛṣṭam*, *nirūktam*; *āgamat*, *akṣipat*, but *bibhārti*, *tuṣṭāva*, *jagāu*. Polysyllabic prepositions, when prefixed to other words, retain their own accent as secondary accent; thus, *ūpagācchati*, *ūpagāmatām*.

4. In compounds, unless the first member be a monosyllabic word, each part generally retains its own accent, but that of the principal member is the strongest; thus, *rājapūruṣam*, *pārvataçikharākāram*; but *ūnmukham*, *diggajam*, *praçiṣyam*.

The division of syllables is much more apparent in Sanskrit than in English. In reading Sanskrit prose the Hindus generally drop into a sort of sing-song *recitativo*. Verses are always chanted.





## Corrections and Additions.

- P. 10. *At end of § 38 add:* The four semivowels are always sonant.
- P. 27. *Add to § 102:* The final आ *ā* of the root is shortened in the reduplicated stem, except in the first persons. — *Add to § 103:* In the dual and plural of all declensions the vocative is like the nominative.
- P. 31. *Add to § 112.5:* It is also used as *terminus ad quem*.
- P. 39, l. 7. *For:* makes some forms with short अ *a* *read:* makes also forms according to the unaccented *a*-class: thus, भ्रमति *bhrāmati* etc.
- P. 40, l. 7. *At beginning of line insert:* the.
- P. 43, Vocab., s. v. पृ *pr*. *After:* overcome *insert:* (evils).
- P. 49, Vocab., s. v. गम् + सम्. *After:* meet *insert:* (w. instr.).
- P. 53, l. 9 from below. *After* श्रूयते *insert:* 19.
- P. 56, l. 10. *For:* besought *read:* beseech. — L. 11. *For:* were *read:* are.
- P. 59. *At end of § 188 add:* The impf. pass. is similarly inflected.
- P. 60, l. 19. *For:* pratiṣédati *read:* pratiṣédhati.
- P. 65. *Dele the first word (the) of the page.*
- P. 70, l. 10 from below. *Read:* accompanied.
- P. 72, l. 12. *After:* are *insert:* so.
- P. 73, l. 9 from below. *For:* नरः *read:* नराः.
- P. 74, l. 7. *After:* saved *insert:* (ud-hr: cf. § 267).
- P. 87, l. 12. *Read:* Final ण् and ष् of a stem regularly become.
- P. 90, last line. *Read:* possessive.
- P. 117, l. 6. *For:* पत्या *read:* पतिना.
- P. 119, Vocab. *Insert in last line:* + सम्-आ come together, join.
- P. 126. *Add to § 329 the following:* Note also: द्वादश 12, etc., but for 82 only द्वाशीति; त्रयोविंशति 23, त्रयस्त्रिंशत् 33, for 83 only त्र्यशीति; षोडश 16, षड्विंशति 26, etc.; अष्टा-विंशति 28, अष्टाविंशत् 38, अष्टाशीति 88.

# Corrections and Additions.

- P. 135, l. 5. *For: वरसेन read: वीरसेन.*
- P. 137, l. 2. *Read: बावापृथिवी.*
- P. 138, l. 12. *Dele युधिष्ठिर 'firm in battle'.*
- P. 180, l. 17. *For: बिभद् read: बिभिद्.*
- P. 182, l. 1. *For: निन्विहै read: निन्विवहै.*
- P. 186, l. 1. *Read: चोरयति.*
- P. 190, l. 6. *For: suffix read: suffice.*
- P. 192, l. 13 from below. *For: ऐप्सिषत् read: ऐप्सीत्.*
- P. 196, col. 1. S. v.  $\sqrt{i}$ , *insert: + sam-ā come together, join.*
- P. 197, col. 1. *Insert: ṛṣabhadatta m., n. pr.*
- P. 199, col. 1. S. v.  $\sqrt{gam}$ , *insert: + upa-ā come near.*
- P. 205, col. 2, l. 2 from below. *Read:  $\sqrt{1pr}$  (pipartī; caus. pūrāyati) fill. Also insert in Vocab.:  $\sqrt{2 pr}$  (pārāyati) overcome (evils); prevail.*
- P. 207, col. 2, l. 5. *Read: bhikṣā f., begging, alms.*
- P. 208, col. 1, l. 2. *Read:  $\sqrt{bhram}$  (bhrāmati, -te; bhrāmyati : 131). — Col. 2, l. 11. *Read: Greek  $\mu\eta\acute{\iota}$ ; cf. 195, 486. — L. 9 from below. After: release insert: let fly, shoot.**
- P. 209, col. 2, l. 2. *Insert: + pra give, give in marriage. — S. v.  $\sqrt{yuj} + ni$ , add: caus. set (as jewels).*
- P. 212, col. 1, l. 5. *Insert: + pra idem. — Col. 2, l. 15 from below. Read: + pra wander forth. — L. 9 from below. Read: + pra idem.*
- P. 214, col. 2, l. 9. *Read: sameta ( $\sqrt{i} + sam-ā$ ) a., followed by, provided with.*

## Supplementary Corrections and Additions.

(Communicated by Dr. C. J. Ogden.)

- P. 106, § 276. In two instances (dat. sing. and acc. pl.) the Devanāgarī character for *st* is erroneously used instead of that for *str*.
- P. 111, l. 21. (Devanāgarī.) For *rugna*  
read *rugṇa*.
- P. 125, l. 7 from below. (Dev.) For *anadvāhāu*  
read *anadvāhāu*.
- P. 151, Ex. XXXV, Sent. 4. (Dev.) For *apavṛṇuyā*  
read *apāvṛṇuyā*.
- P. 155, Vocab. (Dev.) Instead of *avaṣya*, f. °ā, necessary,  
read **Adv.** *avaṣyam*, necessarily.
- P. 162, l. 14. (Dev.) For *bruvāna*  
read *bruvāṇa*.
- P. 170, l. 4 from below. (Dev.) There should be a space before  
*brūyāt*.
- P. 178, Ex. XLII. (Dev.) Last sentence of Sanskrit should be  
numbered 8, not 10.
- P. 195, Col. 1. Between *ari* and *artha* insert *arjuna* m., n. *pr*.
- P. 195, Col. 2, top. For *avaṣya* a., necessary  
read *avaṣyam* adv., necessarily.
- P. 199, Col. 1, l. 12. For *ksinoti*  
read *ksinoti*.
- P. 203, Col. 1. Between *dr̥ṣ* and *deva* insert *dr̥ṣad* f., stone.
- P. 206, Col. 1. Between *prathama* and *prabhāva* insert *prathī-*  
*yas* a., compar., very broad.
- P. 216, Col. 2. Between *hemanta* and *hrasvam* insert *hotṛ* m.,  
sacrificing priest.
- P. 229, l. 4 from below. For *kāranam*, *kāranāt*  
read *kāranam*, *kāranāt*.